BELIEFS THAT MATTER

BELIEFS THAT MATTER:

WORKPLACE RELIGIOUSNESS AND SPIRITUALITY ACROSS CULTURES

By RAYMOND B. CHIU, B.A.Sc., M.B.A.

A Thesis Submitted to the School of Graduate Studies

in Partial Fulfilment of the Requirements

for the Degree Doctor of Philosophy in Business Administration

McMaster University DOCTOR OF PHILOSOPHY (2017) Hamilton, Ontario (Business

Administration, Management of Organizational Behaviour and Human Resources)

TITLE: Beliefs that Matter: Workplace Religiousness and Spirituality Across Cultures

AUTHOR: Raymond B. Chiu, B.A.Sc. (University of Toronto), M.B.A. (York University)

SUPERVISOR: Dr. Rick D. Hackett

NUMBER OF PAGES: xi, 349

ABSTRACT

This dissertation takes a sharp methodological turn from prior research on religiousness, spirituality, and culture in organizations by making advances in the study of the structure and role of workplace religio-spiritual beliefs, combining a critical review, theory building, and two empirical sections. The research is based on the premise that the study of individual psychology has yet to address the cross-cultural and domain-specific nature of religio-spiritual beliefs that come to mind naturally in everyday work situations. First, after a case is made for the study of religio-spiritual beliefs, a critical review of the literature provides a comparison of 90 content-based measurement models, and is followed by implications for improving future measurement and research. Second, a conceptual discussion recommends a way forward for a domain-specific conceptualization of religiousness and spirituality and sets a framework for improving methodology, drawing from grounded theory, integral theory, and sense-making methodology. Third, a bottom-up exploration of the religio-spiritual beliefs induced by a variety of workplace situations is conducted through interviews of informants from six major faith traditions, plus the spiritual-but-not-religious. From the analysis, workplace situations, associated beliefs, and mental modules are structured according to the four quadrants of the Workplace Integral Model, each quadrant typified by a different workplace-grounded existential dilemma. Fourth, a higher level of religio-spiritual cognition is accessed through a sense-making methodology, revealing why and how work-related thoughts, self-concepts, and experiences become imbued with religio-spiritual significance, as illustrated in eight modes arranged on a Religio-Spiritual Sense-Making Circumplex. It is hoped that these findings can help set a foundation for future progress with research methods, measurement models, and theory building focused on the religio-spiritual thoughts of a diversity of people in the workplace.

ACKNOWLEDGEMENTS

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INTRODUCTION TO THE THESIS

The purpose of the thesis is to explore workplace beliefs of a religio-spiritual nature from three vantage points: *psychological*, *methodological*, and *empirical*. Through a critical review of the literature, a theory-building synthesis of current concepts, and exploratory interview research, the end goal is to present a renewed understanding of the structure and role of cross-cultural religio-spiritual beliefs that come to mind naturally in everyday work situations. By developing better understanding, the research fills a major gap in knowledge regarding the manner by which diverse religious and spiritual cultures influence psychological functioning in both secular and faith-based workplaces. This research could potentially lead the way to uncovering how cross-cultural beliefs emanating from the world's faith traditions connect with areas typically impacted by cross-cultural difference, revealing an alternative way of viewing differences across cultures. Given that there are few ways of measuring religiousness and spirituality cross-culturally as compared to the measurement of national culture, it could also set in place a theoretical foundation for advancing measurement models that are representative of the content of religious and spiritual differences across cultures. The discussion of each of the three vantage points represents a separate contribution and therefore each perspective is covered in its own parts of the thesis. Specific questions pertinent to each of the three parts are outlined below.

Part A, the *psychological* perspective, covers basic questions about how substantive beliefs of a religious and spiritual nature are described in the current understanding of the psychology of religion and spirituality at the individual level, and why religio-spiritual psychological functioning is worthy of attention in management research and the development of measures. This part of the thesis ends with a critical review of content-based (i.e., substantive) measurement models of religiousness and spirituality, providing a more accurate view of the

types of cross-cultural content that are present or missing from current operationalizations. Focal

questions around which this section is structured include the following:

- **Nature**: What are religiousness, spirituality, and belief? What is the nature of a religio-spiritual belief?

- **Importance**: What is the importance of knowing about religio-spiritual beliefs? What limits knowledge about religio-spiritual beliefs?

- **Role**: How has the role of religio-spiritual beliefs in the workplace been argued by scholars? How are religio-spiritual beliefs integral to organizational culture and psychology?

- **Content**: What is the current state of content-based measures of religio-spiritual beliefs? What does a critical review of the literature reveal about current measures? How can substantive beliefs be restored to measurement models?

Part B, *methodological* perspective, addresses issues pertaining to the recommended

manner by which religiousness and spirituality are to be studied in culturally grounded

workplace research. This part of the thesis proposes a domain-specific conceptualization of

religiousness and spirituality to help address the unique objectives of empirical inquiry. In

particular, conceptual complexities discussed include the manner by which religio-spiritual

culture should be understood when an individual crosses into a non-religio-spiritual

organizational context, and the difference between reflective (i.e., espoused or idealized) beliefs

and natural (i.e., intuitively or tacitly held) beliefs. Through this discussion, the renewed

conceptualization leads to a number of important methodological implications regarding how

empirical research should be conducted. The conceptual contributions of this part are guided by

the following questions:

- **Culture**: Which field of scholarship applies to cross-cultural religiousness and spirituality? How is religious culture transformed inside the organizational boundary?

- **Definition**: How should religiousness and spirituality be defined in cross-cultural research? How does the definition change when crossing into the workplace context?

- **Conceptualization**: Which model of religiousness and spirituality is most applicable to the workplace? Why are reflective beliefs less authentic than natural beliefs?

- **Cognition**: How is a natural belief different in the mind from a reflective belief? What could make beliefs relevant to the mind in a workplace situation?

- **Methodology**: What methodological implications arise from a renewed conceptualization? How are beliefs of a religious or spiritual nature to be studied?

- **Grounding**: Why is grounded theory a suitable methodological approach? How should workplace grounding be conceptualized for individual beliefs?

Part C explains the method for the empirical research sections, Parts D and E. Parts D and E present *empirical* research that builds upon the psychological and methodological insights of the prior two parts of the thesis. Qualitative interviews were conducted to investigate, in an inductive "bottom-up" manner, the structure and role of religio-spiritual beliefs that come to mind in day-to-day work-related experiences, in contrast to the normative beliefs that experts presume should be applied. Informants were recruited from the top six religious groups in Canada: Christian (Protestant and Catholic), Muslim, Jewish, Hindu, Buddhist, and Sikh, with the addition of people who consider themselves spiritual-but-not-religious. Informants from for-profit businesses and nonprofit organizations (both faith-based and non-faith-based) were included to increase the diversity of the sample. Faith-based nonprofit organizations were approached since faith-work integration is more encouraged in such contexts and would enhance

the psychological salience of religiousness and spirituality. Data were collected and analyzed using grounded theory and sense-making techniques to reveal the manner by which natural religio-spiritual beliefs are accessed and used in the workplace.

To accomplish the goals of the thesis, insights from multiple scholarly fields are applied to the task—the psychology of religion, cross-cultural psychology, the cognitive science of religion, workplace spirituality, and organizational psychology. Despite the broad reach of the discussion, I emphasize three themes that pervade the approach of the entire thesis and are subsumed under the three vantage points—the psychological, methodological, and empirical perspectives: *conceptualization* is concerned with being rigorous and selective with regard to the type of religiousness or spirituality of interest to the study; *grounding* is an important concept representing the need for research to tap into relevant workplace experience and its linkage to the sacred; and *comparison* is emphasized to make apparent the distinctions between the many instances in which religio-spiritual beliefs are mentally employed (e.g., within and outside the organization, institutionally and personally, globally and situationally, etc.).

Given the fledgling nature of belief-based and cross-cultural research in workplace religiousness and spirituality (Chan-Serafin, Brief, & George, 2013; Lynn, Naughton, & VanderVeen, 2009; Tarakeshwar, Stanton, & Pargament, 2003), the need for academic rigour makes it important to delineate: a) what a belief is; b) what types of ideas or content make a belief uniquely "religious" or "spiritual,"; and c) what steps ensure that empirically revealed beliefs are relevant to the workplace. The theme of *conceptualization* has far-reaching implications for the approach, both philosophically and methodologically, toward research inquiry into sacred thoughts at work. A domain-specific conceptualization (i.e., for the workplace) of religiousness and spirituality is a focal aim of this thesis.

While conceptualization attempts to clarify the ambiguous nature of religiousness and spirituality, the second theme, grounding, addresses the priority of workplace relevance. *Grounding* is a philosophical and methodological outlook that holds as central the need to remain close to the experiential and thought world experienced by individuals. Exemplified through grounded theory, sense-making methodology, and other inductive research methods (Charmaz, 2014; Dervin & Foreman-Wernet, 2013; Locke, 2001), grounding is achieved here through a commitment to the substantive content and cultural origins of individual-level religiousness and spirituality, and through the existential and sense-making linkages between the beliefs of interest and the workplace situations that give rise to them.

The vastness of the field of religion and spirituality also results in ambiguities concerning what is unique about the sacred in the conventional workplace. Much of the discourse is normative in nature, while reviews of workplace measurement of religious-spiritual beliefs have done little more than offer an assortment of general religiosity and spirituality measures, often without attention to substantive aspects of cross-cultural content (Hill, Jurkiewicz, Giacalone, & Fry, 2013; D.W. Miller & Ewest, 2013b). A contribution of this study is to address these ambiguities and establish a renewed research paradigm through a fine-grained *comparison* of past definitions, conceptualizations, operationalizations and categorizations of religious-spiritual beliefs pertinent to individual mental functioning in the workplace. Some definitional and conceptual boundaries are suspended to remove blind spots, while others are established to bring focus to what has relevance. Importantly, this last theme (comparison) is reflected not only in the critical review sections of the thesis, but is integral to the research methods I propose as most appropriate to advancing understanding of the structure and role of natural religio-spiritual beliefs in organizations.

PART A: RESTORING SUBSTANTIVE BELIEF IN WORKPLACE RELIGIOUSNESS

AND SPIRITUALITY RESEARCH

Part A Abstract

Beliefs are a fundamental component of religiousness and spirituality. In organizations, beliefs are also central indicators of culture. Beliefs of a non-religious nature are commonly operationalized in countless organization-focused constructs that are employed to predict organizational or ethical behaviour, or to characterize individual and cultural differences. Yet most workplace research has a distal and functional view of religiousness and spirituality, and often avoids substantive religio-spiritual content in its conceptual models and empirical measures. Greater understanding of the nature of cross-cultural beliefs emanating from the world's faith traditions could uncover important connections with areas typically impacted by cross-cultural difference. This discussion begins by outlining the nature of religio-spiritual beliefs, and then makes a case for their importance and role in organizations. Drawing from a comparison of 90 scales of religiousness and spirituality, a critical review of content-based measurement is presented along with a recommended procedure for future attempts to create measurement models of religiousness and spirituality. The goal is to offer firm guidelines for systematic belief-based research in the domain of workplace religiousness and spirituality across cultures.

Keywords: belief, cross-cultural, measurement, psychology of religion, religiousness, workplace spirituality

Part A Introduction

Man makes holy what he believes.—attrib. Ernest Renan (Robertson, 1988)

The words "belief" and "believe" conjure up a vast array of meanings. "Believe" is the theme song to a popular Christmas movie that presents a circular line of thought: "Believe in what your heart is saying" (Trares, 2016), and "make.believe" is the name of a global manufacturer's rebranding campaign that chants the mantra, "believe that anything you can imagine, you can make real" (Macmanus, 2010). The fairy-tale-inspired film, *Ondine*, inverts conventional logic in its tagline, "The truth is not what you know; it's what you believe" (Pols, 2010), and a lottery with 175-million-to-one odds issues the vacuous enticement, "Believe in something bigger" (Poulos, 2013). Yet in public discourse, a serious conversation about belief is emerging. In her television series, *Belief*, Oprah Winfrey traverses the world in search of stories of people drawing tremendous wisdom and strength from their deeply held religious, spiritual, or secular beliefs, particularly in times of crisis or loss (Schnall, 2015). In the CNN television series, *Believer*, host Reza Aslan enters the complex worlds inhabited by people of faith and concludes that religious beliefs provide the language for expressing the inexpressible, through rich metaphors and symbols (Aslan, 2017). "We are what we believe" because of humanity's passionate never-ending search for spiritual meaning (Kann, 2017). Although it remains for the mainstream management community to appreciate that beliefs about life and the world could be potent at work as well, the surging curiosity in workplace spirituality and religion from both practitioners and researchers (Benefiel, 2005; R. Brown, 2003; Tracey, 2012) ought to prompt scholars to look more closely at what the needs and barriers are for religion-related management research.

Over 77 percent of the world's population is affiliated with the top six religious

traditions: Christianity, Islam, Hinduism, Buddhism, Sikhism, and Judaism, not including folk

religions (Gooren, 2012). In the United States, the equivalent figure is at least 73 percent, and in

Canada, 83 percent (Pew Research Center, 2015; Statistics Canada, 2011). Religious traditions

impart a rich array of beliefs to its members, many of which could be relevant to work (e.g.,

Wright & Goodstein, 2007). Despite the expansive research possibilities with regard to

personally significant religious, spiritual, and other beliefs in the workplace, the persistent

obstacles leave scholars with a perplexing mix of options for further inquiry. These obstacles

include the vast but eclectic variety of existing religion-related research, the lack of established

religio-spiritual measures in workplace research, and a widespread ambivalence toward religious

research among management scholars (Tracey, 2012). Although one may hold out hope for the

future study of religiousness and spirituality as important components of culture, management

texts rarely address religio-spiritual differences beyond case studies and national culture

dimensions (Steers, Sanchez-Runde, & Nardon, 2010). Religiousness and spirituality are

underappreciated as individual difference variables in cross-cultural management research (e.g.,

Gelfand, Erez, & Aycan, 2007). Measurement often takes place with scales that have poor

cultural grounding, are biased in favour of Christianity, do not include spiritual concepts, lack

substantive religious content, and are too abstract or broad in scope (Hill & Hood, 1999;

Kapuscinski & Masters, 2010; Mahoney et al., 1999). Mainstream management scholarship has

yet to enter a consensus on whether the varieties of individual religiousness and spirituality have

any universal, informative, or predictable cross-cultural relevance to management today (Tracey,

2012). The academic discourse is largely secularized, even though the idea that society is

secularized has long been discounted (P.L. Berger, 2001).

The goal in this part of the thesis is to address basic questions about the nature of religio-spiritual beliefs at the individual level, to establish the importance of knowing about religio-spiritual beliefs and their role in organizations, and to critically review the literature on content-based (i.e., substantive) measurement models of religio-spiritual beliefs. The review of measures adds to the prior conceptual discussion by illuminating specifically where cross-cultural content is present or missing from current measurement models, thus providing scholars concrete directions by which to advance the field. My discussion builds on general reviews of workplace religiousness and spirituality in the literature that have just begun defining a direction for deeper cross-cultural research (Carroll, 2013; Hill, Jurkiewicz, Giacalone, & Fry, 2013; Hill & G.S. Smith, 2010; Miller & Ewest, 2013b; Tracey, 2012; Weaver & Stansbury, 2014). Exploring the substantive content of workplace religiousness and spirituality across cultures will provide a deeper understanding of the basis for cultural differences between individuals and groups (Bar-Tal, 1990; Tarakeshwar, Stanton, & Pargament, 2003). Beliefs are the most basic aspect of religiousness and spirituality because for many people their faith is primarily a way of thinking (Paloutzian, 1996; Pargament, 1997). The system of beliefs in many ways defines the distinctness of religious or spiritual traditions (Argyle & Beit-Hallahmi, 1975).

Scholars have been increasingly unified in their call for an approach that recognizes belief as a core component of religiousness and spirituality (Hale-Smith, Park, & Edmondson, 2012; Maiello, 2005). Lynn, Naughton, and VanderVeen (2009) argue that issues of workplace pluralism, work-faith integration, sense-making processes, and coping tools cannot be addressed without attention to the intellectual and institutional aspects of spiritual experience. Since the turn of the millennium, there has been an intensified interest in developing measures of religio-spiritual beliefs based on clearer theory about the specific nature and role of those beliefs (see

review below), despite some attempts made as early as the 1970s to conceptualize beliefs apart from ideological endorsement (see McConahay & Hough, 1973). Ultimately, workplace religiousness and spirituality represent an area of applied research, meaning that doctrinal beliefs should not be blindly assumed to have primacy in the work context. Rather, there needs to be a theoretical and empirical explanation of how such beliefs are accessed and employed within a particular domain of life (Juhasz & Griffin, 1996; R.M. Ryan, Rigby, & King, 1993).

Until recently, research on workplace religiousness and spirituality has proceeded in top-down fashion, making presumptions of the normative beliefs that ought to apply to work, rather than exploring beliefs that are concretely tied to workplace settings (e.g., Van Buren & Agle, 1998). Although religious and spiritual sources provide rich content for the meaning systems that structure people's lives (Park, 2012b), researchers still pursue the impossible goal of "content-free" non-substantive models that somehow encapsulate the full breadth of religiousness and spirituality (e.g., Genia, 1997; Krause, 2008). At first glance, the comparative study of the religion-related content of cross-cultural beliefs may seem foreign to the sensibilities of management researchers, although a few scholars have attempted to make such comparisons based on either empirical or theological sources (Dyck, 2014; Dyck & Wiebe, 2012; Fernando, 2007; Kriger & Seng, 2005). Nonetheless, this thesis will elucidate the nature and importance of beliefs, as well as their role in organizations. It also reviews measurement models in the literature for their substantive content and provides an unprecedented look at where the field has been, and what could be improved in religious-spiritual belief-based research. I accomplish this specifically by addressing the following questions. Collectively they lead to a discussion of implications for the development of measurement models and future research:

- **Nature**: What are religiousness, spirituality, and belief? What is the nature of a religio-

spiritual belief?

- **Importance**: What is the importance of knowing about religio-spiritual beliefs? What

   limits knowledge about religio-spiritual beliefs?

- **Role**: How has the role of religio-spiritual beliefs in the workplace been argued by

   scholars? How are religio-spiritual beliefs integral to organizational culture and

   psychology?

- **Content**: What is the current state of content-based measures of religio-spiritual beliefs?

   What does a critical review of the literature reveal about current measures? How can

   substantive beliefs be restored to measurement models?

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The Nature of Religio-Spiritual Beliefs

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What are religiousness, spirituality, and belief?

In the spirit of Weber's work on the sociology of religion where it is noted that religion

(or religiousness) is best defined when the research is concluded (Weber, 1920/1963), I begin

this part of the thesis with a broad definition of *religio-spiritual belief* and then end the second

part with a specific definition. The broad definition is based on two components: a) a central

aspect of the search for significance in ways related to the sacred, and b) a manifestation of the

attitudinal model of religiosity involving cognition and affect (Hill, 1994a; Zinnbauer &

Pargament, 2005). With regard to the first component of the definition, situated within definition

debates regarding religion and spirituality I adopt the general definition of *religiousness*

proposed by Pargament (Zinnbauer & Pargament, 2005), described as "the search for

significance in ways related to the sacred" (p. 36). According to this view, religiousness is a

broader concept that encompasses the narrower individual concept of *spirituality*, which is

defined as "a search for the sacred" (p. 36). Beliefs that people hold are thoughts about what is

true about themselves, others, and the world. When speaking of religious creeds, cultures, or communities manifest at the organizational level, I use the term *religion*. In accordance with other researchers in the field, my approach recognizes that expressions originating from organized religion tend to be more specific, structured, and accessible than the idiosyncratic nature of individual spiritualities (Weaver & Stansbury, 2014). For example, one "religious" adherent may endorse certain prescriptions about usury or almsgiving that are associated with a rich tradition of explicit belief and practice, while a "spiritual" follower may hold to ideals of "connection" or "love" without correspondence to established doctrines or consensus with other followers.

While religion is a phenomenon with many aspects, in this study the thoughts and acts of religiousness and spirituality are treated as individual-level characteristics. By definition, both religiousness and spirituality are explicitly linked with the sacred—"a divine or superhuman power" (Argyle & Beit-Hallahmi, 1975, p. 1). The notion of the sacred must avoid excessive ambiguity or subjectivity, and should be understood as transcending the self and worthy of reverence and devotion (Hill et al., 2000). Without the sacred aspect, other terms may be applied, such as *secular*, *atheist*, or *agnostic*, as well as concepts that are not exclusively associated with the sacred (e.g., calling, meaning, significance, well-being, morality, purpose, etc.). The terms "religiousness," "religiosity," "religious," "religio-spiritual," and "faith" are considered equivalent in the sense that they encompass both religiousness and spirituality. Spirituality, as an individually focused search for the sacred, is considered connected with the domain-specific stream of workplace spirituality research, but is also associated with alternative movements and sects in the comparative study of religion.

The second component of the definition of religio-spiritual belief pertains to the

attitudinal aspect. One of the most extensive descriptions of the nature of belief is presented by

Bar-Tal (1990) in *Group Beliefs*. A *belief* is a unit of any type of knowledge, and the totality of

beliefs comprises a system of knowledge. Human thoughts are boundless. Among the multitude

of cultures, ideas of various types form daily and are constantly changing. People develop their

repertoire of beliefs starting from the moment of birth, and the relative truth or importance of

each belief may vary over time. Belief formation is mediated through people's ability to

perceive, interpret, and understand the world around them. Hence, beliefs are relative to an

individual's life experiences and social context, and no two persons have exactly the same

beliefs, although people of similar backgrounds may share many of the same beliefs. Out of the

huge repertoire of possible beliefs, only some are stored or accessed at a given time. Beliefs are

structured so that individuals can develop a coherent sense of the meaning attached to

experiences they encounter. Belief perceptions are organized wholes, and may be arranged into

representational categories or systems such as schemata, frames, maps, images, symbols, etc.

(Bar-Tal, 1990). In this thesis, belief is thought that is primarily described by its substantive

content (i.e., about "what is") and is situated within the larger psychological category of *attitude*

(Fazio & Olson, 2003)*,* which encompasses a broader range of combinations and associations

involving human cognition, affect, and their behavioural manifestations. Numerous scholars

have outlined the categories, distinctions, and origins of belief, as discussed next.

What is the nature of a religio-spiritual belief?

Because of its frequent occurrence in everyday discourse, the word "belief" conjures up

many meanings, including notions of fervent or fanatical conviction to more commonplace

factual knowledge. In reality, the field of workplace research, like health research, has just begun

to define what religio-spiritual belief means for its domain (Cromby, 2012). In the discussion

that follows, the complex and multi-faceted notion of belief within the realm of workplace religiousness and spirituality is explained through five perspectives on the nature of beliefs. Specifically, workplace-related religio-spiritual beliefs: (1) are nonjustificational; (2) have a versatile cognitive structure; (3) include values grounded in substantive content; (4) originate out of hardwired cognitive-affective structures; and (5) undergo a process of belief formation.

First, *a workplace-related religio-spiritual belief is nonjustificational.* The traditional approach to conceptualization is to view "belief" as a non-justified, subjective proposition, and to see "knowledge" as justified true "belief" (e.g., Griffiths, 1967; Hintikka, 1962). A nonjustificational approach (Weimer, 1979) was later adopted which does not demand absolute proof and does not put scientists in the position of being arbiters of truth. When studying religiousness and spirituality, it is important to be open to any form of knowledge, idea, cognition, thought, or opinion without having to seek out an evaluation of its validity. Truth claims are considered to be fallible but at the same time equally worthy of attitude-focused analysis and comparison (Bar-Tal, 1990; Weimer, 1979). Management research is in fact highly amenable to non-justified types of belief. Interpersonal judgments, subjective perceptions, and work-related values, to name a few, are crucial to management inquiry due to the highly interactional and reciprocal nature of work relationships. Many important phenomena in the workplace cannot be judged by objective indicators, and therefore constructs are measured by asking about the strength of an individual's belief about an object's characteristics.

Second, *a workplace-related religio-spiritual belief has a versatile cognitive structure.* Although beliefs may be perceived to be a simple matter of facts or propositions, they are structured in configurations that are categorized as goals, values, norms, ideologies, expectations, attributions, etc. (Bar-Tal, 1990). One's definition of belief depends on assumptions about the

structure of inferences in relation to cognition, affect, and behaviour, and the formation processes and functional purposes associated with the belief (Fazio & Olson, 2003). Broadly defined, a belief is structured as a subjective probability judgment focused on the relation between an object and another object, which could be a value, concept, or attribute (Fishbein & Ajzen, 1975). This means that the inference could be between two objects (Bem, 1970; Katz, 1960), or between an object and its characterization (Rokeach & Rothman, 1965). Beliefs can be functionally distinguished as descriptive or existential beliefs, which indicate truth or falsehood; evaluative beliefs, which judge the goodness or badness of the object; or prescriptive or proscriptive beliefs, which judge whether certain means or ends are desirable to be acted out (Rokeach, 1968). Many of the above authors also include in their theory a conceptualization of how these beliefs are acquired, whether through experience, from external sources, or by higher-order inferences (Bem, 1970; Fishbein & Ajzen, 1975).

Although workplace-related religio-spiritual beliefs abide comfortably by the above definitions, they often do not have the simplicity of being primarily cognitive (and hence non-affective) in nature. Religio-spiritual belief as a broader concept is more akin to an attitude in which there could be a variety of possible associations between an object and a given evaluation (Fazio, 2014). Religious teachings or spiritual worldviews may simultaneously weave multiple concepts into their narratives, including fact-oriented statements, moral judgments, and abstract principles. "Religiousness and spirituality are multi-level [multi-layer, multi-faceted] constructs—that is, they are related to biological, affective, cognitive, moral, relational, personality or self-identity, social, cultural, and global phenomena" (Zinnbauer & Pargament 2005, p. 29). In comparison, many workplace constructs such as work values offer a relatively narrow representation of mental states among items, and the objects associated with the values

are roughly equivalent in terms of their level of construal (Leuty & Hansen, 2011; Lyons, Higgins, & Duxbury, 2010).

Third, *workplace-related religio-spiritual beliefs include values grounded in substantive content*. A value is a type of belief (Rokeach, 1973) commonly employed in management research, yet generic values are typically abstract, not tied to any object or situation, and hence should be seen as "*global beliefs* about desirable end-states underlying attitudinal and behavioral processes" (Connor & Becker, 1979, p. 72, emphasis added). In their view, "the ideal setting for the study of human values is the complex organization" (p. 72) because specific questions can be asked about how values are transformed and grounded in the interplay with organizational objects (Rokeach, 1979). Williams (1979) notes that "value-belief orientations" (p. 30)—such as those that could be tied to religiousness—are imbedded within the complexity of societal attitudes and therefore have long-range cultural implications. He also remarks that "our judgments of what should be are always related to our judgments of what is" (p. 16). Believing is an intrinsically social form of "felt thinking" (Cromby, 2012, p. 951) that is cognitively interpreted even when highly affective in nature, such that no feeling is completely irrational, and no thinking is completely logical. Hence the broad definition of religio-spiritual belief as encompassing any content-focused cognition, knowledge, affect, values, and attitudes, etc. provides fertile ground to theorize links between origins (sacred traditions), content (workplace objects), motivations (search for the sacred), salience (workplace situations), and effects (workplace behaviours).

Fourth, *workplace-related religio-spiritual beliefs originate out of hardwired cognitive-affective structures.* Cognitive structures help to account for the full reality of religious mental states. Researchers have discovered that religious education, dispositional forms of religiousness,

and denominational characteristics are related to cognitive structures (McCallister, 1994). Developmental theories have been proposed that explain religious styles, including their cognitive aspects, as a product of a person's life-world of interpersonal relations from childhood (Streib, 2001). However, general processes of religious development are not revelatory regarding the religio-spiritual beliefs that are salient in organizations. The passion with which many people approach their faith leads to the conclusion that affect is also central to religious experience. Non-reflective, intuitive cognitive styles are found to relate to belief in God (Shenhav, Rand, & Greene, 2012), and ability to think intelligently has a negative association with religious belief and practice (Razmyar & Reeve, 2013). Although management scholars often place pure affect in its own category, there are no social psychological theories arguing for uniquely religious emotions. Therefore, the interweaving of cognitive-affective appraisals is considered essential for truly religious attitudes (Folkman & Lazarus, 1990; Hill, 1994b).

Both biosocial and appraisal theories of affect may be helpful in understanding affect in workplace religiousness. Biosocial theories (Zajonc, 1980) depict emotions as an innate, hardwired element of functioning that would presumably be common across cultures. The universal nature of human emotions could establish the basis by which certain religious emotions are considered cross-cultural. For example, common emotions such as fear and guilt (e.g., as aroused by divine disapproval), or joy and peace (e.g., as brought by ritual experience) have different religious contents but comparable emotional outcomes (Hill, 1994b). Based on appraisal theories (Lazarus, 1991), Ortony, Clore, and Collins (1988) determined that the emotional appraisal (evaluation) of an action depends on who the agent is, whether the action is approved, and the effect of the action on personal well-being. Additionally, the social aspect of appraisal, as embodied in the reactions of others, is an important mechanism by which religious

involvement can have important effects on emotion (Parkinson & Manstead, 2015). For each faith tradition, the cross-cultural distinctiveness of its interpretive-hermeneutic aspects would influence the social information used in these appraisals (Streib, 2001). Each tradition also introduces transcendent concepts into otherwise non-religious constructs. For example, religio-spiritual beliefs introduce a God-focused element into locus of control beliefs (Gabbard, Howard, & Tageson, 1986). Differing images of God's active engagement or authoritative character have effects on social attitudes (e.g., about pre-marital/ extra-marital/ gay sex or abortion) (Froese & Bader, 2008). Guilt feelings, self-forgiveness, forgiveness of others, and judgments of others vary in character depending on God's perceived involvement with the actors or the associated effects (Bassett et al., 1990; Bassett, Ridley, Swan, & Lehmann, 1989; Ingersoll-Dayton & Krause, 2005; Krause & Ellison, 2003).

Fifth, *workplace-related religio-spiritual beliefs undergo a process of belief formation*. The process perspective is useful because it emphasizes the manner by which beliefs are acquired, shaped, changed, elevated, or rejected (Bar-Tal, 1990). Faith development is a gradual and dynamic opening up to wider interpersonal dimensions of religious experience (Streib, 2001). In terms of processes involving cognitive and affective elements, Hill (1994b) suggests that either: (a) cognition can influence affect; or (b) affect can influence cognition. In the former case (a), religious schemas could greatly influence how individuals perceive their work environment in areas where normative issues are seen to be of interest to God (Froese & Bader, 2008). In the latter case (b), schemas may not be based on conscious judgments but could consist of stored affect or schematic memories of emotional experiences (Hill, 1994b). Depending on the schemas that are inculcated through religious training, workplace situations with similar features could induce the emotions related to that religious schema, or invoke expectations for certain

affective responses. For example, religious coping can be seen as a schematically rich mediator of an emotional response by providing a source of meaning, mastery, and optimism in the face of threatening events (Pargament, 1997; Park, 2005). Navara and James (2005) show that one's religious schema, as manifest in quest religious orientation and religious coping activities, predict higher job satisfaction among mission workers.

In all, some beliefs hold greater centrality or conviction than others, and this is no less true in the workplace. A process model of religious attitudes by Hill (1994a) shows that representation in memory, object-evaluation associations, and associative networking between evaluations could serve to reinforce responses toward certain workplace issues. The strength of the process perspective is that it brings researchers closer to why certain beliefs, among the multitude that exist in memory, are relevant in a religious sense within a work setting. An example of complex representations and associations is the religious-spiritual understanding of salvation among individually focused Christians (Dyck & Wiebe, 2012). Referred to as "personal salvationists," such believers apply Reformation-era thinking with workplace issues such as personal discipline and wealth generation. The sacred is transmitted through the blessing of financial success, achievable by following after Jesus Christ as a role model of honesty, integrity, and industriousness within contemporary management. Concern over salvation is arguably the most arresting and motivating phenomena in religious experience, a reality which Weber (1905/2002) argues can result in widespread changes to social, economic, and organizational structures (Dyck & Wiebe, 2012). This type of inquiry into the theological, narrative, and cross-cultural origins of beliefs is possible only with a strong conviction regarding their importance in organizations, a topic that I turn to next.

The Importance of Religio-Spiritual Beliefs

What is the importance of knowing about religio-spiritual beliefs?

The above discussion of the dynamism, pervasiveness, and strength of religio-spiritual belief in the mind is incomplete without reifying the role of beliefs in a social and organizational context. In one of the most thorough discussions of the role of belief in modern spirituality, Mercadante's (2014) *Belief Without Borders* begins by justifying belief-focused research for the segment of American society that considers itself to be "spiritual but not religious" (SBNR), the fastest growing demographic category among religious affiliations. Building on the reasons provided by Mercadante, I present an expanded discussion of the justifications for choosing belief as the main concept of interest—for both religiousness and spirituality—first by looking at justifications based on what religio-spiritual beliefs are (ontological), then by presenting justifications centred on how one knows about beliefs (epistemological).

The first ontologically focused justification for studying beliefs is that they are integral to human thought, experience, and behaviour in the sacred and secular spheres. Religiousness is a "total ideology" through which one conceives of what is "natural" or "real" in the world (Beit-Hallahmi & Argyle, 1997, p. 97). When humans attempt to make sense of their choices or find meaning in their experiences, they inevitably seek explanations and reasons that reveal their beliefs about transcendent realities (Park, 2012b; Wong, 2012a). SBNR people are no less likely to include personal belief in their self-definitions of spirituality than those who consider themselves religious, although their beliefs tend to exclude reference to institutional doctrines and rituals (Zinnbauer et al., 1997). Belief and behaviour are linked; believers desire to act in ways that are compatible with their beliefs, and religio-spiritual beliefs in particular provide the normative basis that motivates a life of faith (Jensen, 2010). Humans seek a certain level of

authenticity in their religious life, and gravitate toward belief systems that offer a level of

consistency with the lives they wish to lead. There is ample empirical confirmation of the effects

of religious beliefs on personal self-image, health, happiness, and life satisfaction (Mercadante,

2014). They provide an important source of motivation and engender virtues that contribute to

the long-term well-being of organizations and their members (Dyck, 2017; Guillén, Ferrero, &

Hoffman, 2015). Notwithstanding evidence of religiousness' negative aspects, religious effects

extend to the societal sphere, such that religion has shown itself to be a "public good" in terms of

the religious and secular services provided to the community (Chaves, 1998).

The second ontological justification is in response to the assertion made by many SBNR

people that religious belief is categorically unimportant or even harmful. Mercadante (2014)

does not consider the movement toward mystical or intuitive spirituality an indication that beliefs

are now obsolete. Rather, she calls it a "sea change" (p. 9) now taking place, an overturning of

how beliefs are formulated, lived, and justified. The most notable manifestations of this are the

devaluing of "right" belief (orthodoxy), a disinterest in dogma, and the downplaying of religious

differences (Cox, 2009). Hence, rather than assume that beliefs are irrelevant, it is incumbent

upon researchers seeking the deeper realities to confirm whether "the rhetoric conceals more

than it reveals" (Mercadante, 2014, p. 8). Indeed, those who may consider themselves non-

religious may still consider their enlightened discoveries to be correct, promote certain

convictions as being more inclusive or humane, and vocally distance themselves from groups

they disdain. Those disillusioned by propositional truth statements will inevitably present their

own principles of seeking reality, enlightenment, or well-being. Ultimately, the disavowal of

religion is an ideological position. Collectively, alternative spiritual communities build their

reputation on claims that they are more authentic, genuine, and knowledgeable, even if they do

not stake specific claims about matters such as morality or the afterlife (Mercadante, 2014).

The third ontological justification is more fundamental in nature, having to do with basic human self-identity. At least for some people, "religious and spiritual beliefs are part of one's total being, deeply integrated into our behavior, attitudes, and life journeys" (Mercadante, 2014, p. 10). According to social identity theory (Stryker & Burke, 2000; Weaver & Stansbury, 2014; Wimberley, 1989), life experiences allow a person to form a sense of self both cognitively and affectively, such that the traits associated with these internal structures are also expressed in behavioural manifestations (Aquino & Reed, 2002). When a person is influenced by lifelong religious experiences through informal interactions or formal instruction, role expectations are developed that reinforce a self-identity tied to that religion (Weaver & Agle, 2002). Schematic social cognition provides the theoretical basis for understanding how people steeped in a religious tradition develop a deep cognitive structure that allows for the framing of experiences and expectations (Gioia & Poole, 1984). These cognitive schemas result in a repertoire of expectations contained in scripts, or internalized acceptable ways of responding to particular contexts. Religiously scripted expectations may be conveyed cognitively through claims made by doctrinal beliefs (e.g., the cause of suffering), or through ways of framing experience that are habitual for a religious tradition (e.g., suffering as a form of discipline). Affectively, a scripted response may consist of acceptable emotions (e.g., compassion over suffering) (Weaver & Agle, 2002). Behaviourally, scripts could be enacted through religious workplace observances, the exercise of faith-work integration, or sacralization of work experiences as divinely appointed vocational calling (Weaver & Stansbury, 2014).

What limits knowledge about religio-spiritual beliefs?

The above justifications for studying religious-spiritual beliefs and their potential for

influencing attitudes and behaviours within organizations should provide a compelling case for greater focus on this area of research. Unfortunately, scholars have noted that it is not clear why management research on religion has been forestalled (J.E. King, 2008; Tracey, 2012). There appears to be a barrier to such research due not only to *what* is known about religio-spiritual beliefs but *to how one knows about them— that* is, epistemological concerns. This makes it necessary to present three epistemological reasons for studying beliefs, the first of which pertains to the inevitable opacity and ambiguity of beliefs. The scope of belief is limitless (Bar-Tal, 1990), and the broad defining attribute of the sacred makes religio-spiritual belief open to a wide array of subject matter both seen and unseen. While behaviour, and in many cases values, can be observed in cultural expression, the underlying beliefs that are salient in the moment are not self-evident except by direct solicitation. One cannot necessarily rely on religious writings, because the doctrines and narratives outlined therein are not "popular belief" (Mercadante, 2014, p. 7). Scholars in psychology have been formulating nomological relationships between constructs, and religious scholars have been exploring exceptional events such as conversion and disaffiliation, but Mercadante remarks, "Few have taken seriously the inner structure and internal logic of religion" (p. 11).

A second epistemological concern is methodological. There is the possibility that current methods are resulting in inappropriate conclusions due to the mismatch of method with purpose. For example, Weaver and Agle (2002) suggest that the reliance on superficial indicators of religiousness is causing researchers to miss important psychological phenomena. For example, religious affiliations originate from sociological typologies that have little theoretical basis from a psychological perspective, and the behavioural measure of religious attendance remains the most common single-item measure of general religiousness. As a result, such indicators may

miss relationships between specific types of religio-spiritual attitudes and the inducement of

identity conflict, motivated behaviours, or ethical awareness. Moreover, many scales of religious

belief are dependent on doctrinal statements from Christianity, and are often not validated on

cross-cultural samples (Hill & Edwards, 2013). The beliefs of people outside traditional religion,

who prefer individual spirituality or profess no affiliation, are excluded, even though research

has found that many of their basic beliefs (e.g., about God, heaven) do not vary greatly from the

affiliated (Mercadante, 2014).

Finally, the third line of epistemological reasoning is the possibility that management

scholarship is failing to grasp the essence of a "new meta-narrative" (Mercadante, 2014, p. 13).

Transformations happening in societies across the world with regard to religiousness and

spirituality are inevitably changing the attitudes, schemas, and identities of people in the

workplace. Through globalization, cultural boundaries between religions are dissolving, resulting

in the mixing of not only religious beliefs but also quasi-transcendent social beliefs. One

example is Fernando's (2007) qualitative discovery, among Sri Lankan entrepreneurs, of a

peculiar convergence between Eastern spiritual views of Buddhism and the Western

entrepreneurial spirit as influenced by Protestant Christianity. If the reluctance to study belief is

perhaps an overreaction to the historic emphasis of religious dogma, then the unfortunate fallout

is the neglect of the vigorous movement of people in the workplace to dynamically re-enact

religious convictions through the socially imbedded expression of "lived religion" (Edgell,

2012). As evidenced by the growing number of disputes over the right to religious

accommodation (Victor, Esen, & Williams, 2008), there is little to suggest that traditional

religious ideas are absent at work. There is a yearning for higher meaning in today's workplace,

leading people to perceive and express their beliefs in ways not discerned before (Cash & Gray,

2000). Having made the case for the general importance of studying religious-spiritual beliefs, I now turn to arguing for their study within organizations.

<div align="center">**The Role of Religio-Spiritual Beliefs**</div>

How has the role of workplace religio-spiritual beliefs been argued by scholars?

 Proponents adopt one of *three* modes of argument when making a case for the role of religiousness and spirituality in management research. I discuss my concerns with these arguments and explain how these concerns point to the need for deeper understanding of workplace religio-spiritual beliefs. I then propose a fourth mode of argument that makes a case for my proposed approach to this topic.

 The first is to present an historical, sociological account of the religious beliefs that give life to ways people look at their work. With regard to the development of capitalism in the West, the prominent thesis regarding the Protestant ethic (Weber, 1905/2002) posited that beliefs were inculcated in religious followers by the Catholic Church and later by Protestant reformers regarding work as a means of doing God's will and glorifying God (Diddams, Whittington, & Davigo, 2005). Clustered with teachings about divine calling, work as stewardship of God's provision, vocational success as an indication of salvation, and contentment in one's duties, engagement in work was considered to have both spiritual and moral significance (Carroll, 2013; Hill & Smith, 2010). Examination of the Weberian thesis raises the central question of whether "religious beliefs are what matter for economic outcomes" (McCleary & Barro, 2006, p. 51). Empirical research has discovered that religion influences beliefs, and these beliefs in salvation, damnation, and afterlife are motivators of behaviour. Empirical analysis at the country level using cross-country surveys of religious belief confirm the significantly positive correlation between belief in hell and economic growth rates (McCleary & Barro, 2006). These results are in

accord with the Weberian thesis about the effects of religion on the belief system or "ethic," rather than on the drivers of economic growth directly (McCleary & Barro, 2006), and of the observation that a form of cultural conservatism results when "ideologies and customs formed under an earlier set of conditions continue to affect people's behaviors in later, but quite different conditions" (Schooler, 1996, p. 329).

With the decline of institutionalized religion, the lingering effects of religion on belief led Weber to voice concern about the "iron cage" of materialistic-individualistic beliefs left over when conventional management, once underpinned by a Protestant-Calvinist moral-point-of-view, dispensed with religion and evolved into its own secularized management ethos (Dyck, 2014; Dyck & Schroeder, 2005; Weber, 1905/2002). Such transformations reinforce a view of religion as once relevant but now disenfranchised at the societal level, leaving management scholars with little motivation to address religiousness as a bona fide topic of importance at the individual level, despite the variety of studies recognizing religiousness as a workplace phenomenon (Weaver & Agle, 2002). Concerns about the above historical-sociological mode of argument stem from the recognition that religion's influence is not the societal force it once was, even though its psychological and geographic presence is manifest differently today. What is needed is a renewed appreciation of the potency and diffusion of religio-spiritual beliefs across the cultural landscape, especially those which have irreversibly changed the common conception of what work is, and are possibly playing a new role in organizations today (Carroll, 2013).

In the second mode of argument for the importance and role of religiousness and spirituality in management research, theologians and philosophers have recently called for a "theological turn" (Dyck, 2014) toward developing normative social theory based on religious beliefs and convictions. It is hoped that this radical approach would revive the emphasis on the

transcendent values that have been lost through the relentless concern for wealth maximization (e.g., Dyck & Schroeder, 2005; Dyck & Weber, 2006). Gundolf and Filser's (2013) analysis of the most common religion-focused citations in the management literature notes that there are three main topical clusters: (1) normative direction to improving organizations, (2) investigations of the influence of religiousness on work and its associated conceptualization, and (3) research on religiousness and personal ethics. Research on normative direction in management journals most commonly draws on concepts of workplace spirituality rather than religious theology, and focuses on forms of spirituality that improve management rather than critique it.

Such normative or prophetic prescriptions are part-and-parcel of the mandate of religious discourse, yet there is the preconception that theologians work from different premises and speak to different audiences than scholars of ethics or management (De George, 1986). Arguments put forth are often buttressed by statistics on the religiously affiliated or the rise of religious diversity (Miller & Ewest, 2013b), but sheer numbers are not definitive justification for research. External manifestations in the workplace such as religious observances may present an argument for study, yet the typical posture towards them is to see them as foreign habits to be reluctantly accommodated (S.M. King, 2007). Although there are definite effects of religiousness in private and community life, the choice of organizations to take an interest in the wisdom or influence of religious beliefs is voluntary. This outlook accords with the view of some scholars that idiosyncratic individual religiousness is "ill-defined and untestable and therefore cannot contribute to a scientific body of knowledge" (Giacalone and Jurkiewicz, 2010, p. 4).

The third mode of argument for the importance and role of studying religious-spiritual beliefs within organizations corresponds to Gundolf and Filser's (2013) second and third clusters of research pertaining to the influence of religious belief, commitment, or disposition on a wide

range of workplace outcomes, including personal ethics. The authors note that such research is really pursuing an age-old query first raised as far back as Weber but even now is unanswered, largely because of the misfit of trying to apply his sociological hypothesis to the organizational or individual level. In many ways, the questionable generalizability of correlative religiousness-based research feed into this mindset. Research on the effects of religiousness on ethics is often equivocal and complex (Weaver & Agle, 2002; Tracey, 2012). In other research domains, religiousness leads to consistent health-related and other benefits regardless of the culture (Kim-Prieto, 2014), but as with management researchers, religiousness operationalized as a general variable (e.g., denominational affiliation) leaves critical questions about the theoretical reasons for religion's effects unanswered (Hill & Pargament, 2003). This mode of argument falters since religiousness becomes a mere matter of personal taste but not an element of organization with widespread implications. Researchers have just begun to identify, out of the myriad beliefs, values, and experiences associated with religiousness, what characterizes the religious beliefs grounded in the workplace context and most allied with behaviours of interest.

How are religio-spiritual beliefs integral to organizational culture and psychology?

This brings the discussion to a fourth mode of arguing for the importance and role of religious-spiritual beliefs in organizations that I propose, one having to do with the nature of organizational culture and psychology. There is a difference between the presuppositions that particular religious groups may bring to management discourse and the common properties within religiousness, spirituality, and culture (i.e., beliefs, meanings, values, experiences, practices, etc.) that are subject to the scientific method. As L.B. Brown (1987) notes, there is "nothing in religion that cannot be aligned with other beliefs, attitudes or practices" (p. 119). Tremlin (2006) adds, "At the level of human cognition, ideas about gods and religion are not

'special' kinds of thoughts; they are produced by the same brain structures and functions that produce all other kinds of thoughts" (p. 7). The argument is not (as the first three modes propose) that (1) religiousness takes supremacy, (2) holds authority, or (3) motivates activity, but that more importantly religiousness has always been with us: a mode of human functioning that interacts with the cultural aspects of the organization. It is in accord with the movements in management research to actualize the potential of the "whole self" to uncover new and distinctive elements in the organization (Diddams et al., 2005; Miller & Ewest, 2013b, p. 403). In workplace spirituality, scholars have pointed out the theoretical and empirical connections between individual workplace spirituality and traits identified in positive psychology, character ethics, and social psychology (Hill et al., 2013; Kim-Prieto, 2014).

The basic premise of this discussion is that *scholars have yet to establish systematically how cross-cultural differences in religio-spiritual beliefs should be conceptualized and measured for each purpose for which such beliefs are employed*, whether it is to characterize cultures, explain differences, or predict behaviour. The question is not whether religiousness has an effect, but *why* and *how* individuals bring religious ideas into their workplace, what allows the mundane to be illuminated as sacred, and which differences in religious ideas are non-trivial in the organizational context. King (2008) argues that hesitations about religiousness are addressable through ongoing, progressive developments in defining, measuring, and theorizing religiousness and its effects in organizations. Gebert et al. (2014) add that superficial comparisons of religious groups must make way for much needed deep-level cultural diversity variables and research on religious identity in non-religious contexts.

Regardless of whether God is real, the *idea* of God is real among many people. According to Jeavons (2004), there is nothing limiting anyone from considering all thoughts or

acts as being inherently religious, as is common in faith-based nonprofit organizations. No belief

systems or value frameworks are value neutral or incapable of being imbued with sacred

qualities (Harrison, Ashforth, & Corley, 2009). By paying due attention to the associated beliefs,

skeptics do not need to agree that God is real but simply should acknowledge that they are not

assuming that any view is more true than another (Dyck, 2014). This reflects a pragmatism that

is ontologically realist, in which religiousness and spirituality are framed as belief-driven actions

that make practical differences in organizational life (Bell, Taylor, & Driscoll, 2012).

Religiousness is understood to be wholly compatible with the study of organization when

one realizes that normalizing ideals asserted by leaders are part-and-parcel of an organizational

"soul" that spurs its members to higher notions of meaning, purpose, and responsibility (Wong,

Ivtzan, & Lomas, 2016), even if these appear to be benign ideals such as "unity" or "value." The

organization's use of power to promote transformative beliefs and associated normative

behaviours becomes, at its deepest level, in the same league as the very religious and spiritual

beliefs commonly believed to be irrelevant to the workplace. In their explanation of

organizational soul, Bell et al. (2012) call for a reintroduction of religious belief to post-secular

critical organizational theory, given that organizations now operate as if they have souls that are

to be developed and managed based on the basic element of belief. They likewise propose that

the workplace spirituality movement also has the opportunity to recognize that spirituality is a

form of religious belief, and researchers have the opportunity to interpret the interplay of such

belief with organizational behaviour.

The ideas and meanings comprising the organizational soul can be thought of as

components of a belief system or cosmology supporting secular religion (Ashforth &

Vaidyanath, 2002). The only difference between secular and traditional religion in organizations

is that the source of the sacred has been "defined away" (p. 361) and replaced with elements in the organization that act as clergy, callings, rituals, and sins. Not only is there the aggregate religiousness that individuals bring to the workplace which may or may not be in accord across individuals, organizations proactively address religiousness based on their own beliefs of what its role is and how best to approach it. Hence, it is likely best to see the secular, the spiritual, and the religious as interpenetrated in many ways (Ashforth & Vaidyanath, 2002). For example, nonprofit management scholars note that although many organizations have religious roots, they do not necessarily see a conceptual discontinuity in having differing levels of religious integration in their culture (Jeavons, 2004).

Organizations have the potential to influence greatly the manner and freedom by which individuals express their spirituality (Ashforth & Pratt, 2002). At the extreme, they can be fully directive in terms of employing a strong organizational culture to tap spiritual strivings and bring about person-organization fit, constructing for employees a framework of reality about what matters and what is to be done. But most often in the workplace, spirituality is a social construction in which a certain level of free interchange between members allows both a bottom-up and top-down process. This corresponds to one of the three proposed stances with regard to the role of spirituality in the workplace, the integrative relationship (Giacalone & Jurkiewicz, 2010), in which both spirituality and the organization are connected and have causal relationships with each other. The critical implication for organizations is the finding that strong spirituality-based cultures bring distinctiveness to organizations over and above factors in the economic-political environment through influence on worker values, ethics, productivity, and so forth (Giacalone & Jurkiewicz, 2010).

King (2008) notes that "the workplace, especially the diverse, internationally staffed,

globally dispersed, 21st-century workplace, is a fairly unique environment (historically and contemporarily) where diverse religious individuals work side by side on an ongoing basis" (p. 221). The key to appreciating religious convictions and identities is through a mode of engaging in understanding how beliefs bring life to the workplace (Nash & McLennan, 2001), seeing religiousness as part of the organizational system, not merely an external influencer. From a diversity perspective, a commitment to the dignity of people requires that there be respect for religiousness as part of a person's "constitutive" identity (Hicks, 2003, p. 34). The "presumption of inclusion" (p. 35) can be the operating principle for research that has yet to appreciate people's deeper motivations. Having posited religiousness as integral to organizational culture and psychology, I will next explore what is currently known about the structure of religio-spiritual beliefs through a review of existing measurement models.

The Content of Religio-Spiritual Beliefs

What is the current state of content-based measures of religio-spiritual beliefs?

In the process of developing causal explanations, traditional research into religious-spiritual beliefs has proposed theories regarding the largely subconscious, instrumental, and perhaps even primal motives underlying the comfortably embraced beliefs of an individual. Hypotheses of origin include those focused on processes such as neural functions or cognitive need, on stimuli such as adjustment to anxiety or fear of death, or on functions such as projection of childhood figures or sexual motivations (Beit-Hallahmi & Argyle, 1997). The materialistic, functional mechanisms proposed by behaviourist theories do not encompass the possibility of what Wulff (1991) refers to as the "human existential framework" (p. 157)—the essential aspects of human life that involve self-reflection, self-determination, complex social relations, and the inevitable struggle with human vulnerability and mortality. Basic micro-level theories such as

social learning theory (Bandura, 1977; Bower & Hilgard, 1981) and identity theories (Erikson, 1959; Tajfel, 1981) are seen as providing more plausible explanations of the transmission and use of religio-spiritual beliefs within faith communities and workplaces. Social learning theory incorporates cognitive processes as mediators of relationships between external events and subsequent learning and motivation (Beit-Hallahmi & Argyle, 1997). Religiousness as a form of social identity is initially learned in childhood as an individual identifies with a cohesive social group and later adopts the beliefs, norms, and behaviours of that group in order to build his or her self-concept both intellectually and emotionally (Beit-Hallahmi, 1989). Psychosocial identity theories further explain the importance of fidelity, or the ability to sustain a freely pledged loyalty to the chosen ideology or worldview, a central element in identity formation that serves as the basis for acceptance in a particular community and social role (Erikson, 1964).

The above theories allow management scholars to study religiousness using the same methodologies as non-religious phenomena. At the micro or individual level, both the religious and non-religious domain consist of beliefs, values, attitudes, goals, motivations, behaviours, etc. Much has been written about beliefs rooted in a variety of content-laden workplace concepts such as calling, sanctification, sacralization, meaning, and identity (for reviews see Carroll, 2013; Hill et al., 2013; Weaver & Agle, 2002; Weaver & Stansbury, 2014). However, such models of belief, while convincing, are not always tested, and when there is testing, sound measurement must be present. One way to effectively survey the current state of scholarship in the area of religio-spiritual beliefs is to examine the structure of content-based measures of religiousness. Typically, when developing measures there is a process of conceptual development regarding the meanings associated with a certain type of individual religiousness. Content-based measures provide a picture of the "state-of-the-art" regarding the ways religio-

spiritual beliefs are structured and represented.

Several observations emerge concerning the role of substantive content from reviews of measurement in the psychology of religiousness and spirituality. First, belief is an important domain that is common to many general or multidimensional measures of religiousness. Beliefs are reflected in various types of orientations, attitudes, and expressions (e.g., meaning, values, forgiveness; Fetzer Institute, 2003). Second, the nature of belief content often has poor substantiation or domain-specific grounding. For example, deductive item generation techniques may take generic doctrinal categories and import items from older scales, or may consider the dimensions empirically derived from exploratory factor analysis as the basis for theory about the nature of religiousness (Fornaciari, Sherlock, Ritchie, & Lund Dean, 2005; D.E. Hall, Meador, & Koenig, 2008). Third, there is the need for sustained research programs to identify measures that are culturally sensitive to religious communities beyond Western Christianity (Hill & Hood, 1999), though there has been some progress here concerning measures of Muslim religiousness as well as cross-cultural adaptations of scales (Hill & Edwards, 2013). Fourth, measures of religiousness and spirituality populate a loose domain that does not have a commonly accepted scope definition, meaning that measures are included that do not emphasize a transcendent view of the sacred (Kapuscinski & Masters, 2010). Fifth, many studies give little evidence of a proper scale development process (Fornaciari et al., 2005; Kapuscinski & Masters, 2010), thereby limiting the possibility for developing concrete knowledge about measures with substantive religious or spiritual content.

Finally, there is a recognized need to move beyond "context free" measures of "religiousness-in-general" (Hall et al., 2008, p. 134) toward theoretically and culturally rooted constructs pertinent to the workplace. Measures of "religious people" inevitably result in the

emergence of a higher-order single factor of religiousness (Wulff, 1991). Reviewers mention the problem of bias resulting when the expert judges or the authors themselves become the arbiters of the ideal manifestation of religiousness (Kapuscinski & Masters, 2010; J.E. King & Crowther, 2004). In contrast to setting religious piety or maturity as the benchmark for measurement, phenomena that require better measurement include the attribution of the sacred to workplace entities (Carroll, 2013), or the integration of belief systems from different cultures due to the pluralism that exists in modern organizations (Miller & Ewest, 2013b).

While the above reviews issue a strong call to do better in the area of workplace modeling and measurement of religio-spiritual beliefs, specific guidance on "next steps" is missing, an issue to which I now turn.

What does a critical review of the literature reveal about current measures?

In an effort to improve existing models and measures of substantive religious content, it is helpful to examine and categorize existing measures according to their substantive content. This thesis provides an important supplement to the current literature by considering all substantive content-based measures of religious-spiritual beliefs discussed in 18 leading reviews, totalling 90 measures (Carroll, 2013; Fetzer Institute, 2003; Fornaciari et al., 2005; Gelfand et al., 2007; Hall et al., 2008; Hill, 2005; Hill & Dwiwardani, 2010; Hill & Edwards, 2013; Hill & Hood; 1999; Hill, Kopp, & Bollinger, 2007; Hill & Maltby, 2009; Hill & Pargament, 2003; Kapuscinski & Masters, 2010; King & Crowther, 2004; Miller & Ewest, 2013b; Tracey, 2012; Tsang & McCullough, 2003; Wulff, 1991). Items from dimensions that contain belief statements (rather than those focused purely on religious orientation, development, or experience with little substantive content) were subjected to qualitative analysis of their theoretical grounding and sentence (or clause) structure.

The approach to this review is unique and unprecedented in several ways. First, it reveals what types of content (e.g., doctrinal, experiential, normative) have been targeted in operationalizing various dimensions of religiousness, and how this content aligns with these dimensions. Second, it helps discern the groundedness of the measure, that is, the extent to which the development process results in scale content that is close to the life domain of particular population (e.g., work, health). Unlike other reviews, this review considers the stated purpose of the scale and the data sources used for scale development to examine the groundedness and applicability of the scale to a specific domain, adding to conventional psychometric evaluations of scale reliability and validity. Third, it assesses how the variations in item characteristics (e.g., in focus, meaning, structure, complexity) are an important indicator of the substantive characteristics of the scale, providing a more transparent, fine-grained understanding of the nature of the scale's content validity.

Insert Table A.1 about here

A summary of vital content-related information for each of the 90 measures is presented in Table A.1. The scales are ordered by the date on which the first version of the scale became available. For each measure, key information was recorded as follows:

- author, year, and name of the scale, and the articles within which the scale is reviewed;

- the faith tradition the scale is based in, either religion-based traditions (Alternative, Christian, Eastern, Jewish, Muslim, Theistic), or other traditions (Spiritual, General);

- description of the purpose for which the scale was developed, the source from which items were generated, and the process used in scale development, including domain of application (e.g., workplace or other), basis in prior theory or empirical data, analyses or

judges used for item derivation, selection, and retention;

- derivation of the content (labelled "C"), either (1) *conceptual* (based on theological or global concepts) or (2) *theoretical* (based on hypothesized or nomological relationships with proximal or grounded constructs);

- derivation of the dimensions or components (labelled "D"), either (1) either *descriptive* (face valid categories) or (2) *analytic* (dimensions determined through factor analysis);

- derivation of items (labelled "I"), either (1) *deductive* (based on pre-established categories from prior research) or (2) *inductive* (using qualitative content from informants); and

- a listing of all dimensions from the scale that primarily contain belief statements with substantive content.

Insert Tables A.2 and A.3 about here

I used general inductive techniques common to qualitative research (D. Thomas, 2006) to develop the codes and categories reflecting the range of content. Using an iterative approach, I first developed initial codes and then continually updated them as new content was being analyzed. When codes were updated, I reanalyzed previously assigned codes to conform to the most up-to-date coding scheme. Ultimately, the analysis required interpretive skills for not just the semantic meaning of words, but also for the underlying semiotics so that indigenous religious phrases are understandable within their cultural context (Prasad, 2005). The results of the coding of all scale items are presented in Table A.2. The codes and their associated descriptions are presented in Table A.3 along with examples. This process permitted the inference of the following categorizations (associated codes appear in brackets below):

- Types of beliefs about the sacred: religion-based (R_), spiritually based (S_), or atheist/ agnostic (A_);

- Opinions from a detached perspective: about religion (OR), spirituality (OS), atheism/ agnosticism (OA), or related behaviour/ activity (OB) or institution/ church (OI).

- Type of content focus: experiential (_E), future or expectancy (_F), God or the Ultimate (_G), historical or narrative (_H), normative (_N), and physical or metaphysical (_P).

- Type of personal connection: If the belief is abstract and applied in a global sense, only one code (such as those above, e.g., RE for religion-based/ experiential) is used, but if the statement of belief is also personalized (personally internalized or connected) then an overlapping code is applied: behaviours (B), commitment (C), experience (E), meaning (M), knowledge (K), or value/ preference (V). Some of these personal codes may apply on their own if no statement of belief is present.

Analysis took place by comparing the content-related summary information and the coding for each of the scales with the information and coding of the other scales. During the coding and comparison process, memos were written of noteworthy observations. Comparisons were deliberately made of groupings of scales based on the categories established above (e.g., earlier vs. later date range, conceptual vs. theoretical measures, religion-based vs. spiritual measures). The memos were then sorted based on common subject matter, the outcome of which was the identification of six themes that are outlined here and expanded upon in the discussion that follows. The *derivational* aspects are rooted in the components of scale development, or the nature of the measure's origins. The *interpretative* aspects are rooted in the structure of item wordings, or the manner by which items convey meanings. Derivational and interpretive themes were formulated across three categories: *congruence,* or the fit between the intent and substance

of the measure; *closeness,* or the groundedness of the measure in the lived world of the individual; and *coherence*, or the effectiveness of the measure's form as a whole. After listing the general insights next, the six themes are discussed in detail and summarized in Table A.4.

Insert Table A.4 about here

Overall, the scale authors took one of four major directions with regard to the use of substantive content:

1) They focused on the religiosity of persons reflected by ideological adherence. These dimensions, which vary among scales, inevitably mimic the general tenor of the multidimensionality theorized by Glock (1962) or M.B. King and Hunt (1972), and perpetuate the assumption of a single higher-order factor underlying religious identity.

2) They focused on narrower theological or psychological belief concepts, such as images of God or death perspectives.

3) They were concerned about "beliefs about believing," that is, people's views about the role and importance of religion from a higher-level perspective, pointing to concepts such as fundamentalism or liberalism.

4) They used belief content in a supporting role to indicate other types of religiousness and spirituality, such as religious orientation, development, or commitment.

Derivational purpose. The findings from the analysis are summarized in Table A.4, and key findings are discussed below. Focusing on the origin and development of the scales, the *derivational purpose* of a measure is the intent expressed by the authors for the specific uses of the scale. This theme pertains to the critical challenge of nomenclature. Names can be misleading to unsuspecting users, especially since the intent of the scale may not be manifest in its actual

content. Introductory explanations can also be confusing without a broader understanding of issues in the measurement of religiousness and spirituality. Not always present in the introduction is the explanation of concept definitions (whether "religious" or "spiritual"), the scope of religious cultures (whether one, two, or many), or choice of mental states (whether propositional beliefs, personal attitudes, or detached opinions).

From Thouless' Certainty in Religious Belief Scale introduced in 1935 up until the first appearance of a comprehensive spirituality measure in the 1980s (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988), the intent of religious scales has largely been consistent in attempting to measure adherence to institutional orthodoxy, although from different angles and levels. Some scales are completely focused on Christian dogma (Inventory of Religious Belief, D.G. Brown & Lowe, 1951) while others use the terms "attitudes," "orientation," "world view", "identity," "fundamentalism," "literalism," to indicate interest in either extreme expressions of religiousness, or views about religiousness at a different level (or layer) of abstraction. This focus on orthodox beliefs, practices, and opinions persists even until recent years through scales developed for Christianity (Degrees of Belief in God Scale, Maiello, 2005) and Islam (Psychological Measure of Islamic Religiousness, Abu Raiya, Pargament, Stein, and Mahoney, 2007; Sahin-Francis Scale of Attitude Toward Islam, Francis, Sahin, & Al-Failakawi, 2008; Religiosity of Islam Scale, Jana-Mari & Priester, 2007). Despite calls for more cross-cultural measures, only two compare faith traditions head-to-head (What I Believe Scale, Gill & Thornton, 1989; Spiritual and Religious Dimensions Scale, Nasel & Haynes, 2005).

One gradual but important shift that occurred starting with Gorsuch's (1968) Adjective Ratings of God, eventually becoming almost universal among religion-based scales in the 1990s, was the move to a theistic (i.e., not exclusively Christian) and spiritual focus among measures

that authors professed to be about "religion-free" belief or narrower aspects of religious experience. The "spiritual" scales and items up until 1986 had references to transcendent or afterlife topics but were not based on fully formed notions of spirituality (e.g., Religious Locus of Control, Gabbard et al., 1986). Theism involves belief in a God who is involved in making and governing the world, yet is also involved in the personal experiences of individuals. Among these scales, many of the items still had Christian overtones but were answerable by non-Christian respondents. The narrower measures were developed from either specific areas of theological belief (e.g., Intratextual Fundamentalism Scale, Williamson, Hood, Ahmad, Sadiq, & Hill, 2010), or social-psychological concepts with a religious focus (e.g., Sanctification of Social Justice Scale, Todd, Huston, & Odahl-Ruan, 2014). The narrowing of scope also afforded the opportunity to design "proximal" or grounded approaches to research, in contrast to the use of "distal" or global measures (Mahoney et al., 1999).

The narrower concepts that emerged during this time included concepts with possible work-related application such as locus of control (Gabbard et al., 1986; Levenson, 1974), religious problem solving (Pargament et al., 1988), faith maturity (Benson, Donahue, & Erickson, 1993; Genia, 1997), religious internalization (Ryan et al., 1993), sanctification (Hall, Oates, Anderson, & Willingham, 2012; Todd et al., 2014; Walker, Jones, Wuensch, Aziz, & Cope, 2008), and religious integration (Lynn et al., 2009). Along with the spirituality-related scales by Ashmos and Duchon (2000), Kinjerski (2013), Leung et al. (2002), and Piedmont (1999), all of the measures in this paragraph are considered *theoretical* rather than *conceptual* (refer to Table A.1). Relative to general measures or multi-faceted inventories, they were developed based on a clear operational definition of the construct and a framework of testable relationships with other variables of interest. Implicit in this description of theory-based

measurement is the importance of hypothesizing nomological relationships (Cronbach & Meehl, 1955) in an applied domain. Because general religiousness is primarily about how people develop their cultural identity within their faith community and not about how they function in organizations, general measures of religiousness are not automatically considered to have theoretical connections to workplace behaviour.

Spirituality-related scales are more confusing in terms of operational definitions and thus merit detailed attention. General spirituality measures were introduced as early as the arrival of Elkins et al.'s (1988) Spiritual Orientation Inventory. The definition of workplace spirituality focuses on various experiential aspects of work, deliberately avoiding investigation of transcendent entities or realities (Spirituality at Work Scale, Ashmos & Duchon, 2000; Spirit at Work Scale, Kinjerski, 2013). Liu and Robertson (2011) base their measure on the highest or transcendent level of self-identity culminating in interconnective awareness across multiple levels of existence (Spirituality Assessment Scale). Genia's (1997) Spiritual Experience Index actually measures a generalized form of spiritual maturity, not experience, and Schaler's (1996) Alcoholics Anonymous-inspired Spiritual Experience Index is theistic in content.

While many authors openly acknowledge that organized religion is a source of spirituality (Ashmos & Duchon, 2000), authors such as MacDonald (2000) (Expressions of Spirituality Inventory) deliberately chose items with non-religion-based concepts and references to alternative, occult, or Eastern spiritual movements (see also Nasel & Haynes, 2005). Conversely, some authors were comfortable avoiding a dichotomy between religion-based and spiritual beliefs by acknowledging that transcendent beliefs span both categories. M. King et al. (2006) were explicit in attempts to measure beliefs across both religion-based sources and non-traditional spirituality (Beliefs and Values Scale). Holland et al. (1998) refer to this as the

challenge of tapping "the more nebulous content of individuals' systems of belief, particularly their reflections on the meaning of life, death, illness, and existential concerns" (p. 461) (Systems of Belief Inventory).

Although the intent of authors may be to create a domain-specific measure (e.g., to the workplace, health care, or late life), in some cases there is little in the method or content that suggests anything other than a generalized type of religiousness (Spiritual Involvement and Beliefs Scale, Hatch et al., 1998; Holland et al., 1998; Liu & Robertson, 2011). Work-related measurement had a late start compared to the proliferation of earlier social-psychological and health-care-related applications. Only six scales were described by their authors as relevant to the work domain: Scales of Christian Religious Beliefs (Van Buren & Agle, 1998), two sanctification scales (both called Sanctification of Work Scale; Walker et al., 2008; Hall et al., 2012), the Faith at Work Scale (Lynn et al., 2009), and the two spirituality scales discussed above by Ashmos and Duchon (2000) and Kinjerski (2013). Further discussion of how domain-specificity is achieved (or not achieved) in these work-related measures will be discussed within the remaining themes.

Derivational source. The *derivational source* pertains to the origins of the data used to derive the measure. Most often, the basis for developing scale components (e.g., dimensions, categories, or items) are from either concepts in the literature or items in existing scales (referred to as *descriptive* dimensions/ categories and *deductive* items in Table A.1). Interestingly, use of factor analysis on the initial version of the categories (referred to as *analytic* in Table A.1) is not universal right up to the 1990s, often because the categories are part of a broad multi-faceted inventory, or based on pre-established theological concepts (e.g., Gill & Thornton, 1989). At times, analyses result in poor loadings and do not indicate much more than a single-factor model

(e.g., Immanence Scale, Burris & Tarpley, 1998)

An important consideration for applied research is the role of *inductive* data sources for derivation of scale items along one or more theoretical dimensions (refer to Table A.1). While it was common to see item selection or reduction processes conducted by judges, this was not automatically considered inductive because the content was often derived from older scales. Inductive input may occur in the initial stage of content development (e.g., Faith Maturity Scale, Benson et al., 1993; (Measure of) Religious Meaning, Krause, 2008; Religious Problem Solving Scale, Pargament et al., 1988), or as a later stage of elaborating and refining existing categories (Views of Suffering Scale, Hale-Smith et al., 2012). Only 17 of the 90 measures used some form of inductive process in the development of item content. In some cases, everyday religious congregants or medical patients were interviewed (Ironson-Woods Spirituality/ Religiosity Index, Ironson et al., 2002; Love and Guilt-Oriented Dimensions of Christian Belief, McConahay & Hough, 1973), and in other cases expert panels were consulted (e.g., religious scholars or leaders) (Piedmont, 1999; Van Buren & Agle, 1998).

Derivational process. The *derivational process* is determined by the sequence of content-focused tools and techniques applied to scale derivation. Conventional psychometric evaluations and their factor-loading, reliability, and validity coefficients are primarily concerned about the performance of scale dimensions in the aggregate. Where there is concern about the substantive content, various types of factor analysis are limited in their ability to validate the theoretical relevance of content within and across dimensions. Given the rich overlapping nature of many aspects of religiousness, factor analysis often does not come up with dimensions that exactly match expectations, especially when categories are extremely detailed (e.g., Lynn et al., 2009). Overlap can occur among belief statements from different faith traditions, since the line

between belief systems is fuzzy (Nasel & Haynes, 2005). Scales with personalized items may have a first- or higher-order dimensionality based on psychological and not theological categories (Hatch et al., 1998).

Dimensionality for applied measures is best derived from psychological understanding, and any data collection processes must account for this. The most prominent issue with religious attitudes is the problem of "religious congruence" (Chaves, 2010), or the phenomenon whereby interview informants and survey respondents gravitate toward "theologically correct" (Barrett, 1999) or inauthentic responses that display their allegiance to orthodox doctrine but do not reflect their true thoughts or behaviour in applied situations. Few studies explicitly addressed the congruence problem in their methods, although the overall movement toward generalized belief content could avoid the impulse toward "correct" responses. Even inductive interviews, while making valiant efforts to involve informants from the correct domain (e.g., late life, Krause, 2008), did not employ questions focused on informants' situational experiences, preferring rather to pose abstract questions (e.g., Abu Raiya et al., 2008; King et al., 2006; Kinjerski, 2013; Kinjerski & Skrypnek, 2008; Van Buren & Agle, 1998).

While avoidance of religious incongruence is accomplished implicitly in many theoretically based or narrower measures (see God- image-, afterlife-, and death-related scales above; also Attitudes Toward God Scale, Wood et al., 2010), Leung et al. (2002) were the only researchers in this review that theorized the level of abstraction (i.e., distance, specificity) and type of meaning (e.g., proposition, value, experience) targeted in the scale development process. In contrast to national-level culture, they explicitly defined their type of axiomatic belief as individual-level, "generalized expectancies" (Rotter, 1966) to be "pitched at a high level of abstraction and hence are likely to relate to social behaviors across a variety of contexts" (Leung

et al., 2002, p. 288). Their perceived truth would be "as a result of personal experiences and socialization but not as a result of scientific validation" (p. 288). Putney and Middleton (1961) also recognized that in addition to level of abstraction, an item can reflect multiple possible interpretations of a belief statement, such as acceptance of religious tenets, or the significance those tenets to one's self-conception.

Domain specificity is proposed as a possible solution to issues of religious congruence, level of abstraction, and type of belief, a solution that Van Buren and Agle (1998) propose for the workplace. This approach can be advanced by the choice of informants, but as mentioned above, a derivational purpose to target a domain often may not correspond to anything domain-specific in the finer details of scale development. Kapuscinski and Masters (2010) warn against the use of theological or psychological experts, arguing that "notions of spirituality from the perspective of theological or psychological experts differ from common usage and understanding" (p. 197). Elkins et al. (1988) performed the only inductive process that involved informants from a range of faiths, although substantive content was not a primary focus of development. Krause (2008) used sample selection criteria to ensure that their sample consisted of Christians and non-religious people, non-clergy and non-clergy-family members, and those who consider religion important.

Interpretive content. Turning to the matter of the meaning in the scale wordings, the *interpretive content* encompasses the item meanings and the features that convey those meanings. Rough categories of content are indicated by codes in Tables A.2 and A.3, reflecting various approaches to framing beliefs. Typically, the type of belief requires interpretation of the word meanings within a cultural context, and hence the underlying semiotics of the religious symbols (Yelle, 2012) can signal to the reader what type of belief is present. Some items are

clearly about scriptural knowledge ("I believe that Jesus changed real water into real wine," Christian Fundamentalist Belief Scale, Gibson & Francis, 1996); others test allegiance through an institutional creed ("I believe in God the Father Almighty, maker of heaven and earth," Religious World View Scale, McLean, 1952). In such cases where religious creeds or a personal God is explicit, these religion-based beliefs are coded with an R_.

Spiritual and atheist/ agnostic beliefs can be of a highly abstract or internalized nature, or can refer to spiritual faith traditions. These beliefs are coded with either an S_ (spiritual) or an A_ (atheist/ agnostic) depending on whether a transcendent or supernatural element is present. Such measures have been criticized for ambiguity precisely because they are not locked into well-defined orthodox categories. Exceptions are Hale-Smith et al.'s (2012) suffering scale, one of the few to feature Eastern beliefs, and Gill and Thornton's (1989) comparison of Christianity to spiritism, occult, atheism, and secular humanist views. Otherwise, generalized beliefs are prone to subjectivity, especially when the wording of the item does not use consistent "semantic categories of stimuli" (Hill & Hood, 1999, p. 296). For example, it is not clear whether the personalized phrases and words "I feel" and "I think" are calling for either cognitive or affective responses, especially when subsequent content is contradictory. An item from Liu and Robertson's (2010) atheist/ agnostic scale reads, "I feel that I have a calling to fulfill in life," although people with assurance of calling may "know" their calling, not only "feel" it.

Another major category of belief consists of opinions that stand detached from the immediate involvement in the content, coded with an O_. They most often express either approval or disapproval of broad entities such as religion, spirituality, the church, and church-related activities. These opinion types of questions were extremely common among earlier scales up until the 1970s. One of more confusing areas is the type of item that simultaneously taps one

or more belief propositions along with one or more personal internalizations or connections of that belief. Bearing in mind that a belief consists of an inference attached to an object, any complex statement of personalized behaviour, commitment, experience/ emotion, knowledge, meaning, or value/ preference (coded B, C, E, K, M, and V, respectively) could conceivably contain one or more statements of belief (refer to Table A.3 for examples). For example, Ryan et al.'s (1993) Christian Religious Internalization Scale measures two dimensions of internalization, using multi-barrelled wordings such as, "Share my faith because God is important to me and I'd like others to know Him too." This item contains a behaviour ("share my faith") motivated by a belief ("God is important") which when applied as a personal meaning ("to me") results in a value preference ("I'd like others to know Him").

Further insights about content can be gleaned from a closer look at the total counts for (the number of scales that include) each code on Table A.2. Overall, the content in each scale appears to reflect implicit assumptions on what content is important. For religion-based codes, normative (RN) items (59% of measures) were the most common, followed by experiential (RE) items (57%) and items about God/ Ultimate (RG) (54%). Future/ expectancy (RF) items were the least prevalent (24%). It was not the same pattern for spiritual items, as the experiential (SE) (20%) and then physical/ metaphysical (SP) items (19%) were the most common and historical/ narrative (SH) items (6%) the least common. Interestingly, atheist/ agnostic items had a similar structure as the religion-based items because the items would typically critique religion along corresponding categories. As for opinions, the focus is mainly on religion (OR) (29%), although early scales also had considerable emphasis on church (OI) (13%) and behaviours (OB) (18%). Meaning (M) (57% of all personalized items) and experience/ emotion (E) (27%) were the leading ways by which beliefs were personally internalized or connected. Items were coded as

meaning (M) if the personal appraisal is interpreted as cognitive in nature. Affective appraisals plus general experiences were coded as experience/emotion (E).

There are two important implications arising out of the fact that scales are often not measuring the same types of mental states. The first is that scales intended to compare concepts are actually not measuring the same aspects of human functioning. For example, the Religious Problem Solving Scale (Pargament et al., 1988) and the Religious Comfort and Strain Scale (Exline et al., 2000) may appear to be addressing the same experiences when a reading of their items indicates they may not be. The second implication is that the scale inevitably involves some level of content-related bias. It could be argued that the lack of selected categories in spiritual scales (i.e., the absence of future/ expectancy-related beliefs or opinions about spirituality and atheism/ agnosticism) is not important for certain applications. Table A.2 is useful because it allows the user to discern, in comparison with other scales, what types of concepts are included, the breadth of content, and the overlap of personal connections or internalizations.

Interpretive proximity. The *interpretive proximity* indicates whether the item content has substantive relevance to a domain of interest. For example, Hale-Smith et al.'s (2012) exhaustive review of theodicies in the literature is convincingly relevant to "stressful or traumatic experiences . . . when people are in crisis" (p. 856). Blaine and Crocker (1995) directly target salience of beliefs in life (Religious Belief Salience Measure). The work-related scales described previously make an obvious connection by including workplace goals and objects in their items. Despite this variety of ways of achieving proximity, the underlying assumption in much of the prior research is that religiousness can be measured unidimensionally (L.B. Brown & Forgas, 1980) and that content is secondary to a person's underlying religious maturity.

Because life domains (e.g., work, home, health) are content rich, content has an important role in how a person perceives interpretive proximity. The structural mapping of religious ideas has received little attention in past research (for exception see Brown & Forgas, 1980), such that there is little guidance on how religious ideas should cohere in a particular domain, outside of theological and factor analytic categories.

Substantive content is critical to the interpretive proximity of a belief, but this proximity is multidimensional and dependent on the domain and the background of the respondent sample. That is, a belief will be relevant to social workers (e.g., the RN belief "God wants Christians to work for social justice"; Todd et al., 2014) in a qualitatively different way than a corresponding belief held by working mothers (e.g., the RN-M belief that work reflects what God wants for her; Hall et al., 2012). Proximity is achieved through the derivation process—through specific interview questions about what beliefs are relevant to experience—and is also ideally apparent in item wording through the appropriate types of abstraction, personalization, and language. The categories revealed by the codes in Table A.2 also suggest a hierarchy in proximity. I propose that the most proximal beliefs could be those that also have a personal internalization or connection within the domain, such as those with overlapping codes E (experience/ emotion), M (meaning), V (value/ preference), and B (behaviour). Among the belief types, the most proximal would likely be the experiential (_E) and normative (_N) items, followed by future/ expectancy (_F) and God/ Ultimate (_G) items. Among the religion-based (R_), spiritual (S_), and atheist/ agnostic categories (A_), items would need to be specific enough to be salient in a domain, but general enough not to evoke "correct" responses. Hence, for a cross-cultural workplace environment, theist and generalized spiritual material would likely be better than Christian- or Muslim-specific content. Opinion items, due to their detached and institutionally focused

content, would be least relevant.

Interpretive configuration. The *interpretive configuration* is the nature of the relationships between various units of content, within items as well as across the entire scale. In contrast to interpretive content, configuration issues go beyond the mere meaning of the phrases to the implications of their assembly with other phrases, items, dimensions, and so forth. Religion and spirituality are by nature content rich and highly symbolic, combining an array of experiential interpretations, normative prescriptions, cosmological entities, causal explanations, and scriptural narratives. Configurational complexity can be either within items or across items. In terms of complexity *within items*, it became apparent in the analysis that even simple items can have double-barrelled meanings if they have both a belief statement and a personal connection that the respondent must assent to. In addition to the example of Ryan et al.'s (1993) complex "share my faith" item above, it may not be absolutely clear in Abu Raiya et al.'s (2008) item whether it is focused on the practice of prayer ("I pray"), or the condition that brings about Allah's disapproval ("because if I do not, Allah will disapprove of me") (p. 305). Dover, Miner, and Dowson's (2007) item equates two conditions that may not coincide, holding consistent beliefs ("I have always held religious beliefs similar to the ones I hold now—"), and the absence of doubt, even though doubt is an important element of mature faith ("I have never had times of doubt or questioning") (p. 202).

There are good reasons why most earlier and some recent scales use orthodox terms. Not only are they familiar to the devout, but the use of well-known religious symbols provides the economy of conveying complex meanings in few words (Yelle, 2012). Unfortunately, orthodox ideas can be mishandled. The need to exclude religion-based language results in a loss in meaning, such that items intentionally written to be non-doctrinal end up being cumbersome

(Inventory of Religious Concepts, Dunkel, 1947; Nondoctrinal Religion Scales, Yinger, 1969).

Authors may also assume a "false polarity between religious (rigid) and nonreligious (flexible)"

(Hill & Hood, 1999, p. 42), a problem that shows up particularly for reverse-scored opinion

items about orthodox matters. It is safe to say that scales carrying an obscure view of complex

religious meanings or relying on a dichotomy between extreme views have questionable utility

for measuring religiousness in pluralistic societies or cross-cultural contexts.

      With regard to configurational complexity *across items*, it is apparent that any scale can

have either a narrow or a broad range of item content. Broad-ranging content was common in

descriptive inventories but the same could not be said for multidimensional scales modelled after

the restrictive categories of Glock (1962) or King and Hunt (1972) (e.g., Five-Dimension Scale

of Religiosity, Faulkner & De Jong, 1966). Scales and dimensions of doctrinal assent would

focus mainly on religion-based categories and perhaps a few spiritual and atheist/ agnostic items,

such as Fullerton and Hunsberger's (1982) Christian Orthodoxy Scale and Katz's (1988) Student

Religiosity Scale, the only Jewish scale in the review. The cleanest broad-ranging scale with

religion-based, spiritual, and atheist/ agnostic content, omitting opinion items or personalized

wordings, is the What I Believe Scale (Gill & Thornton, 1989).

      Measures targeting manifestations of religiousness not focusing primarily on strength of

belief may vary with regard to their emphasis on belief content. Barnes et al.'s (1989) Faith

Development Scale is based on Fowler's faith development theory (Fowler & Dell, 2006) and

uses belief statements across all religion-based categories except historical/ narrative.

Interestingly, Leak, Loucks, and Bowlin's (1999) identically named scale is also based on

Fowler, but primarily contains personally focused experiential and value/ preference items (and

hence is not included in this review). A major factor in the structure of belief content is how well

the author conceptualizes narrow theological concepts. Both the Free Will-Determinism Scale (Stroessner & Green, 1990) and the God Image Inventory (Lawrence, 1991) are multidimensional, suggesting that beliefs are affected by both psychological and religious factors. Generally, multidimensionality poses a constant challenge in religious research. Wulff (1991) argues that to the extent that people are religiously sophisticated and homogeneous, a scale that attends to subtle nuances will show the existence of multidimensionality. A heterogeneous sample with widely varying expressions is likely to produce a single factor due to the lack of coherence within dimensions. Although religious people have traditionally been identifiable by doctrinal or ideological content, the growing diversity of today's societies has led researchers to seek out the types of generalized cross-cultural concepts that are the motivation for this thesis (Gorsuch & McFarland, 1972).

How can substantive beliefs be restored to measurement models?

Drawing from the above review, a set of principles is offered for the development of domain-specific measures of religio-spiritual beliefs. The recommendations also function as guidance for users of religious research in general, whether belief-based or not, as these types of measurement considerations are reflective of the underlying concepts and models researchers use to craft their work. Scholars have noted that ambiguous conceptualization in past research, when coupled with measurement challenges, has led to voluminous output with limited theoretical progress (Hill et al., 2013). To address the above shortcomings in developing measures of religious and spiritual beliefs, I offer 16 recommendations for future scale development efforts, roughly organized using the six themes presented in Table A.4:

Derivational Purpose

1) **Establish precisely the purpose of the measure:** assess general religiousness or

spirituality, a narrow theological concept (e.g., afterlife, intratextuality), a narrow

developmental concept (e.g., faith development, religious openness), a narrow

psychological concept (e.g., nearness to God, religious problem solving), or a proximal

aspect of religiousness (e.g., spirit at work, sanctification of work); cross-culturally or

comparatively, determine whether the purpose is to compare extreme groups (e.g.,

fundamentalism/ liberalism), a range of different beliefs (e.g., comparing faith traditions),

or the depth of belief (e.g., religious meaning, salience).

2)   **Consider the psychological and theoretical bases**: align specific social-psychological

theories about domain-specific phenomena with religious or spiritual concepts to be

included, and construct a nomological net to organize explicit hypotheses.

3)   **Define religiousness and spirituality in the context of the measure**: consider the

relevance of alternative God concepts (e.g., God, Allah), transcendent concepts (e.g.,

greater power, mystical experience), and existential concepts (e.g., connection, meaning).

Derivational Source

4)   **Match data sources and research methods with the purpose**: consider inductive

sources for domain-specific, proximal measurement, and use questions that ask

specifically about beliefs and experiences associated with the purpose.

5)   **Establish the level of domain-specificity and personalization**: choose the type, scope,

and groundedness of human experience to be associated with the measure, and define

how this groundedness is to be expressed in the personalized wording of the items.

Derivational Process

6)   **Assess dimensionality and scaling considerations**: consider whether the concept is

multidimensional, how dimensionality is to be assessed (e.g., through factor analysis or

MDS), and which scaling option is appropriate (e.g., Likert-type, semantic differential).

7)   **Address the problem of religious congruence**: ensure that interview or survey questions used in item derivation and other scale development tasks ask for informal beliefs that come to mind naturally rather than formal, endorsed beliefs.

8)   **Select informants to meet the purpose of the measure**: screen informants for the level of religious commitment or knowledge called for by the purpose, and specify the level of religio-spiritual, cross-cultural diversity in the sample.

Interpretive Content

9)   **Decide how specifically the sacred is to be expressed**: use either religion-based doctrinal content specific to a faith tradition, non-doctrinal theistic concepts more universal in nature, non-doctrinal spiritual concepts, or a combination of the above.

10)   **Consider the type of belief in item wording**: choose from propositional beliefs, attitudes toward certain objects, value preferences, reasons for belief or behaviour, etc., and do not bias items by making only positive (e.g., healthy, productive) associations.

11)   **Determine the content focus**: assess how the content (e.g., experiential, future/ expectancy, God/ Ultimate, historical/ narrative, normative, or physical/ metaphysical) reflects the concept under study, and why certain focuses are emphasized or excluded.

Interpretive Proximity

12)   **Determine the types of mental states to be measured**: choose the level of abstraction or tangibility of the content, and also the type of personalization (e.g., as behaviour, commitment, experience/ emotion, knowledge, meaning, or value/ preference).

13)   **Decide on the level of cultural knowledge required**: design scale items with the appropriate level of religious symbolism and theological depth, balancing the parsimony

and accessibility of the expressions used within items.

Interpretive Configuration

14)   **Consider the complexity of beliefs and personalizations**: limit item wordings to an optimal number of beliefs, personalizations, attributions, inferences, etc. and structure the phrases to reflect which element is primary among all beliefs and associations.

15)   **Assess the impact of negative items:** clarify the intent and implications of using negative wordings or reverse-scored items if the scale is to be used in cross-cultural contexts or where there is a pluralism rather than dichotomy in viewpoints.

16)   **Consider the range of belief content**: assess the impact of a broad or narrow range of content on scale dimensionality, validity, and utility, as broader content could result in weaker nomological relationships and problems among diverse samples.

Considering the above recommendations collectively, rarely is this level of specificity and discipline seen in development of measures of religious-spiritual beliefs. The multi-faceted complexity of religious measurement is what led Alghorani (2008) to present a "mapping sentence" that would guide the wording of scale items, with each item situated in either the knowledge or practice domain, and pertaining to Islamic creed, acts of worship, appearance, jurisprudence, or history. Of those reviewed, the measure that comes close to meeting a majority of the criteria in the above list is Kinjerski's (2013) Spirit at Work Scale. It was developed through inductive interview methods resulting in a four-category theoretical framework of spirit at work. Overall, Kapuscinski and Masters (2010, p. 201) note that "the limited amount of qualitative research investigating spirituality is surprising and troubling."

Part A Discussion

Management scholars should be able to do what people do implicitly everyday—compare

their cultural understanding with that of their neighbours, appreciate the religio-spiritual and

other beliefs that make them similar or set them apart, and project how these differences might

affect thought and behaviour. This critical review is a first step toward building the measures,

models, and theories to realize that vision. Due to their basis in beliefs and attitudes,

religiousness and spirituality are eminently measurable. Yet modern social scientific inquiry has

approached religiousness with skepticism by imposing a conceptual boundary between

knowledge that is supposedly verifiable and belief that is seen as conjectural, dividing human

experience into public and private spheres (Bar-Tal, 1990; Hill & Smith, 2010). In actual

experience, religio-spiritual beliefs are "really real"—believers are convinced of their frame of

reference in such a way that it fully shapes their subsequent experience (Geertz, 1966;

Pargament, 1997). Additionally, Wuthnow (1979) insists that assent to belief statements be

treated as observable data and no less objective than any other attitude, especially since they may

draw upon institutional, historical, or social ideas that are deeply embedded within segments of

society.

Today, it is problematic to look retrospectively at the past literature on religiousness and

spirituality and make generalizations based on conceptually different operationalizations. There

is little theory as to what substantive content is important for which settings, and this is worse in

the workplace domain than in health research. Many measurement reviews contain general scales

that are not appropriate for the organizational context, and some do not review belief-based

measures (e.g., Tsang & McCullough, 2003). In a wholesale shift that occurred in the past few

decades, religious measurement moved from doctrinal beliefs in the 1980s (Hill & Edwards,

2013) and constrained the types of content due to efforts to develop more applied measures. In

the process of abandoning Christian ideologies for more universal beliefs, the rich content of

other faith traditions was often untapped. Today, these beliefs are mixed into modern cultures like never before (Fernando, 2007). Potentially universal notions of the ultimate, invisible, and otherworldly suggest that religio-spiritual beliefs could be a central aspect of cross-cultural human psychology.

The power of religiousness to enhance modern organizations, or to liberate them from their self-destructive aspects (Dyck, 2014), presents a promising area of empirical research. However, there is little collective experience on how to incorporate the radical aspects of substantive religious content into current measures. Relationships between basic religious variables and workplace cognition, affect, and behaviour have been observed (Weaver & Stansbury, 2014), but when measures are not theoretically or psychologically based, the underlying theory cannot be surmised. Proximal measures could add unique variance and explanatory power (Walker et al., 2008), and substantive models can introduce content at a level of abstraction that spans faith traditions (Williamson et al., 2010). With a stronger theoretical basis, measures can be conceptualized and operationalized in ways appropriate to their domain of application. Their place within a hierarchical network of antecedent, moderator, and control variables can be explicitly specified (Tsang & McCullough, 2003). Theoretical groundwork can and should be developed to link religious-spiritual beliefs to basic management theories on religious identity, expectancy, goal setting, morality, and so on. If beliefs make an important difference at work, then different beliefs at work could be important. The way forward is to restore belief that this importance can be discovered.

PART B: CONCEPTUALIZING A METHODOLOGY FOR WORKPLACE-

GROUNDED RELIGIO-SPIRITUAL BELIEFS

Part B Abstract

The workplace today is as culturally diverse as ever, and religious or spiritual differences are a pervasive aspect of this diversity. Management researchers have yet to establish clear guidelines on how cross-cultural differences in religiousness and spirituality in the workplace should be investigated. Drawing from cross-cultural psychology, the psychology of religion, and the cognitive science of religion, this interdisciplinary discussion presents a conceptual and methodological framework that can advance insights into the nature of differences in individual-level religiousness and spirituality, and can help researchers move beyond current roadblocks and blind spots in cross-cultural research. The proposed framework incorporates the reality of organizational boundaries and is sensitive to the importance of sound definition, accurate conceptualization, and psychological relevance. To strengthen theoretical inquiry, it is argued that research methods must specify the situational domains, choose the appropriate level of meaning, balance emic and etic aspects, and focus on the cognitive mechanisms that make the supernatural compelling in work experiences. To exemplify this approach, an explicit case for the use of grounded theory, integral theory, and sense-making methodology is presented.

Keywords: belief; cognitive science; conceptualization; cross-cultural psychology; methodology; psychology of religion

Part B Introduction

We disbelieve all facts and theories for which we have no use.—William James (1897)

Imagine for a moment that a prominent leader calls upon you to embark on an ambitious program of research. The goal is to discover the essence of "Americanousness" in today's business world. An onrush of ideas and images comes to mind. Initially there are recollections on turning points in American history, followed by principles that have undergirded the nation's dominant political ideologies and civic institutions. Thoughts turn to cultural icons originating from the arts, literature, architecture, and of course, popular entertainment and sports. One is reminded, upon deeper reflection, of striking variations brought by regional disparities, as well as the legacy of migration that has coloured American ethnic integration and diversity. Consternation arises, however, when considering American business, since there are doubts as to whether much of the eclectic aspects of Americanousness, especially that of the nation's past idealism, is even reflected in the corporate context today, or whether any distinct sense of Americanousness is active beyond the cultural conventions that are tacitly assumed in workplaces across the globe.

It quickly becomes apparent that any attempts to define and study Americanousness as a single entity is both impossible and foolish. Moreover, a colleague hears of your research and reminds you that America was built upon mass migrations from the British Isles, and that understanding Americanousness is incomplete without appreciation of how the neighbouring country to the north shares a similar history of English migration and the cultural elements among varied socio-cultural groups. Together you conclude that, due to the mixing of the people, ideas, and commerce between the two countries, the study of "Canadianality" is essential to do

justice to the North American or Canadian-American experience of "Anglo-Americanousness."

Further confused by the heated debate between those who believe Canadians have absorbed American culture versus those who resolutely define Canadianality as non-American, you resolve to be pragmatic. You accept that whatever aspect of Anglo-Americanousness you study, you must start with a clear concept of which expression of Americanousness or Canadianality you are interested in, what activates its presence in business, and how one can accurately research its true connections with work-related experience.

If this allegory is converted by equating "Americanousness" with religiousness and "Canadianality" with spirituality, one quickly realizes that the psychological phenomena of religiousness and spirituality, imbedded within a complex multicultural context, pose a conceptual and methodological challenge for workplace researchers. Organizational psychology is pervasively influenced by culture (Gelfand, Raver, & Ehrhart, 2002), and a primary driver of cultural difference today is the religious and spiritual diversity arising from the influx of people from various nationalities, the proliferation of religious denominations, and the socio-economic changes that compel employees to seek alternative sources of meaning (Cash & Gray, 2000; D.W. Miller & Ewest, 2013b). Although national level culture has been the dominant paradigm with enduring impact on management research (Taras, Kirkman, & Steel, 2010; Taras, Rowney, & Steel, 2009), Lenartowicz, Johnson, and White (2003) argue that differences between subcultures—as delineated by religion, language, ethnicity, or geography—are equal if not more potent sources of cross-cultural variation. The fact that nine out of ten workplaces report some level of religious diversity among their workforces (Victor, Esen, & Williams, 2008) raises the question of whether researchers are actually able to grasp the nature of this cross-cultural diversity in a coherent way.

The purpose of this part of the thesis is to develop a conceptual and methodological framework by which cultural differences of a religious or spiritual nature can be explored in workplace research at the individual level. Although it may appear that the topic is more suited to anthropologists, sociologists, or theologians, my question here presumes that the organizational context calls for a distinct response from the management researcher. Because the cross-cultural study of religiousness and spirituality within the workplace is in its infancy (Miller & Ewest, 2013b; Tarakeshwar, Stanton, & Pargament, 2003; Tracey, 2012), I strive to outline a specific direction for research that will bring about advances in both the theory and practice of research. This part of the thesis builds on methodological reviews in the literature (Beit-Hallahmi & Argyle, 1997; Belzen & Hood, 2006; L.B. Brown, 1987; Hood, 2013; Riis, 2009), and adopts an interdisciplinary perspective on religiously and spiritually related culture, attitudes, and cognition. The promise for cross-cultural inquiry lies in the potential to expand etic elements of culture beyond the national culture dimensions of Hofstede and his successors (Steers, Sanchez-Runde, & Nardon, 2010). At the same time, the inclusion of important culturally specific beliefs, values, and other attitudes through a "combined etic-emic strategy" (Gelfand et al., 2002, p. 224) permits the emic nature of religio-spiritual content to be better appreciated. Clearer theoretical relationships and better cultural sensitivity can address the scarcity of cross-cultural religio-spiritual research and fuel insights into important connections with organizational behaviour, workplace diversity, management of human resources, and ethical behaviour.

Leading reviews on religio-spiritual measurement note that existing approaches are not often based on rigorous theoretical development (Hill & Edwards, 2013). Management research often relies on basic variables—such as denominational affiliation, frequency of church/ temple attendance, frequency of prayer or meditation, and self-rated religiosity/ spirituality—that

function as add-ons to larger studies and do not provide much insight outside of correlative relationships (Hill & Pargament, 2003). In light of advances in workplace spirituality research, attention to "workplace religiousness" lags behind. Hill, Jurkiewicz, Giacalone, and Fry (2013) conclude that "a major challenge for management researchers is to be able to conceptualize and measure a spirituality that for some is independent of religion . . . yet for others is best captured through codified beliefs" (p. 618). When the question of differing religio-spiritual attitudes is approached in management, one finds that the functional approach to the psychology of religion sets aside the substantive content from various traditions; research on workplace spirituality does not concern itself with beliefs that have creedal or institutional origins; and culture-based research takes primary interest in non-religious orientations (Gelfand, Erez, & Aycan, 2007; Hill & Edwards, 2013).

The current thesis sets groundwork for the cross-cultural study of religiousness and spirituality in workplaces by conceptualizing a methodological approach at the level of individual beliefs, values, and other attitudes. This contribution draws from questions raised in Lester Brown's seminal work *The Psychology of Religious Belief* (1987) that today remain glaringly unanswered for the workplace context, and follows after Tarakeshwar et al.'s (2003) recommendation that religious constructs, a priori hypotheses, and sampling strategies should be based on a theoretical conceptualization of religiousness and spirituality's integration into a particular domain of life. Given that current scholarship has done well in explaining the generalized aspects of religiousness and spirituality (e.g., ideologies, attitudes, commitments, motivations, experiences, activities, or behaviours, etc.) (see Part A of this thesis), my discussion embarks from that point to illuminate what systematic study within the workplace domain could look like. The initial task is to establish the theoretical groundwork for studying religiousness

and spirituality by addressing key questions from four fields of inquiry that intersect with

religiousness and spirituality—culture, definition, conceptualization, and cognition. Answering

the questions builds a case for the main contribution of the thesis, that is, a discussion of

implications for methodology, with particular reference to grounded theory.

- **Culture**: Which field of scholarship applies to cross-cultural religiousness and
  spirituality? How is religious culture transformed inside the organizational boundary?

- **Definition**: How should religiousness and spirituality be defined in cross-cultural
  research? How does the definition change when crossing into the workplace context?

- **Conceptualization**: Which model of religiousness and spirituality is most applicable to
  the workplace? Why are reflective beliefs less authentic than natural beliefs?

- **Cognition**: How is a natural belief different in the mind from a reflective belief? What
  could make beliefs relevant to the mind in a workplace situation?

- **Methodology**: What methodological implications arise from a renewed
  conceptualization? How are beliefs of a religious or spiritual nature to be studied?

- **Grounding**: Why is grounded theory a suitable methodological approach? How should
  workplace grounding be conceptualized for individual beliefs?

Insert Figure B.1 about here

Recognizing that there is ongoing disagreement about the nature and overlap of religion

and spirituality, I provisionally adopt Pargament's (Zinnbauer & Pargament, 2005) general

definition of *religiousness* as "the search for significance in ways related to the sacred" and

spirituality as "a search for the sacred" (p. 36), noting that this is an individual-level

psychological definition that is distinct from "religion" as a sociological concept or the

organization-level concept of a religious institution. Viewed this way, both religiousness and spirituality are explicitly tied in a substantive notion of the sacred—a "transcendent or immanent power" (p. 22)—without which any belief, value, or other attitude becomes a secular or natural concept, even those commonly linked to religious influences (e.g., meaning, calling, well-being, significance, purpose, morality, etc.). Pargament's definition assumes that spirituality is the core individual search experience contained within the broader scope of religiousness, a position I adopt in this thesis and illustrate schematically in Figure B.1. This leads to the use of the interchangeable terms "religiousness," "religiosity," "religio-spiritual," "religious," and "faith" in a sense that encompasses both religiousness and spirituality.

Cross-cultural psychological inquiry requires attention to systems of meaning and implies a focus on differences in substantive content. As a result, my focus narrows later in this part of the thesis from discussion of general religiousness to implications for researching *beliefs* that are religio-spiritual and come to mind naturally, or what is referred to as natural religio-spiritual beliefs. The cross-cultural aspect pertains to any comparisons resulting from the fact that the beliefs originate from different cultural contexts, whether domestically or internationally (Gelfand et al., 2007). Due to the focus of this thesis, the cultures of interest are associated primarily with religious or spiritual faith communities. When speaking of the beliefs under study, I am referring to natural beliefs—authentic thoughts that people have about the true state of themselves, others, and the world. They are ideas and impressions that people actually hold and apply in their workplace experience, in contrast to reflective beliefs—doctrinal beliefs that people outwardly endorse upon conscious reflection but are not always associated with intent or behaviour. Other religio-spiritual attitudes are either included within an inclusive definition of belief (i.e., values, evaluations, motivations, etc.) (Rokeach, 1968; Fishbein & Ajzen, 1975), or

are affective and experiential non-belief concepts devoid of cognitive content (for full discussion

of a definition of belief, see Part A).

Drawing from the definitions and models of Bar-Tal (1990, p. 14), Brown (1987, p. 29),

and Hill (1994b) and incorporating the insights in Part A and developed in the sections below, I

offer the following workplace-specific definition of an individual religio-spiritual belief:

> A *natural workplace religio-spiritual belief* is an affectively rich mental state in which a
>
> non-reflective or intuitive claim involving sacred concepts, sanctified experiences, or
>
> sacralized goals or objects is perceived to be significant and relevant in response to a
>
> workplace situation, and is:
>
> (a) held with a high degree of confidence, credence, or certainty;
>
> (b) formed originally through exposure to religious traditions or spiritual communities;
>
> (c) transformed as the individual spans the organizational boundary;
>
> (d) shaped through the networking and association of beliefs from diverse cultural
>
>   sources, religious cognitive mechanisms, and personal or workplace experiences;
>
> (e) central to making sense of sacred meaning in the context of workplace-grounded
>
>   existential uncertainties; and
>
> (f) consistent with the work-related intent or behaviour that it guides.

The various components of this definition are explained in the following sections.

Religiousness, Spirituality, and Culture

Which field of scholarship applies to cross-cultural religiousness and spirituality?

It is important to begin by discussing the key role that religiousness and spirituality play

within one of the most fundamental concepts in management scholarship, *culture*. Brown (1987)

offers a reminder that "while belief may be a defining characteristic of a religious orientation,

religious beliefs are not independent of the traditions that sustain them or of the experiences that realize them" (p. 205). Under cultural theories of religion (see Tracey, 2012), religiousness is understood to have cultural origins in the particular religious tradition, and aspects of culture such as individualistic and collectivistic orientations are inherent in contrasting types of religiosity and affiliation (Cohen & Hill, 2007). Attributes of culture are limitless: Hofstede (1980) identifies upwards of 50 types of mental programs that can inhabit culture (e.g., attitudes, emotions, ideologies, myths, paradigms, preferences, and standards, to name a few). A review of cultural measures reveals that "factors relating to the purpose of and context within which organizational culture needs to be explored are too diverse to be amenable to any single instrument or to generic solutions" (Jung et al., 2009, p. 1093). Cross-cultural management research is plagued by a "cultural theory jungle" (Steers et al., 2010, p. 57) in which "there is no consensus regarding the role of cultural differences in global business" (p. 68).

Ideally, one is specific about how religiousness and culture are defined in relation to each other. The stance of the cultural psychology of religion (or religiousness) and similar fields such as anthropology is that phenomena may be recognized as religious within the original culture, but because its definition is unique to the culture, there are no general characteristics of religiousness as such (Belzen, 2010). The religious culture "instigates and regulates" religious psychology (p. 15), and hence no religious functioning of a human can be understood apart from its origin in cultural occurrences, including processes of identity formation and sense-making (Edgell, 2012). The contrasting view sustained in this thesis posits that religiousness can be conceived as embodying a greater scope than its traditional origins when considering all of aspects emanating from it in collective human experience—ideas, practices, artifacts, history, knowledge, institutions, transactions, and so forth (Pargament, 1997)—that could also be shared

across cultures. While the focus of cultural research is on the collective programming of the

mind (Hofstede, 1980), this programming is built upon individual characteristics and situational

factors that are common to human existence.

Insert Figure B.2 about here

To address both the collective and individual, and both universal and culture-specific

realities of religiousness, the current scope of inquiry must take into account the tension between

several competing scholarly approaches to culture. Building upon disciplinary categorizations by

Brown (1987) and Wulff (1991), a schematic was developed for this thesis as shown in Figure

B.2, mapping out various types of social scientific inquiry that are applied to religiousness. Each

type of inquiry is set between two cultural dimensions: the *perspective* dimension, ranging from

the *emic* insider perspective to the *etic* observer perspective; and the *phenomenon* dimension,

which extends between seeing religious experiences, attitudes, practices, etc. as either *individual*

or *shared*. Emic perspectives are culture-specific and at times idiosyncratic, and etic perspectives

are universal and generalizable. Individual phenomena are exhibited by people in isolation, and

shared phenomena represent collective experiences. (To be clear, shared or collective

experiences are those nurtured by, transmitted among, and self-identified by groups, rather than

experiences that may be commonplace but are apprehended separately by individuals in

particular circumstances.)

To frame the conceptualization of a methodology properly, an "interdisciplinary triangle"

of three fields is proposed that straddles the individual-shared, emic-etic divides (see Figure B.2).

The questions originating from the first field, *cross-cultural psychology*, set parameters for

engaging other fields of inquiry. Rohner (1984) explains that culture should be conceptualized as

an ideational rather than behavioural system—a perspective adopted for this thesis—because behavioural participation in a social system is considered subordinate to belief and at least one step removed from the meanings inherent in culture (Schooler, 1996). The cultural study of organizations is also inherently appreciative of pluralism in conceptualizations, ranging from cognitively centred symbolic interpretations to collectively manifested mental structures (Allaire & Firsirotu, 1984). The intrusion of diverse forms of religiousness into the workplace sphere is a demonstration of an "open system" in which cultural differences may affect management phenomena (e.g., motivation, job attitudes, leadership, teams, selection, etc.) (Stone, Canedo, & Tzafrir, 2013, p. 432) but also where the organizational environment influences the manner by which religious culture is activated.

The second field making up the interdisciplinary triangle is the *psychology of religion* (or more accurately, "individual psychology of religiousness and spirituality"), a field that traditionally refers to a religiousness that is positivist and socio-personal in nature, rather than phenomenological or theological treatments of religious experience (Wiles, 1976). This approach treats religiousness as a normal social-psychological process with its associated attitudes, decisions, and behaviours. It balances person with context and commonly uses general psychological models as a means to explore religiousness as a social phenomenon (Brown, 1987). When compared with the cognitive science of religion (or religiousness) and evolutionary psychology, the psychology of religion generally follows the "standard social science model" (Tooby & Cosmides, 1992). It treats the mind as an all-purpose computer that operates by discrete basic principles under the direction of a small set of broad motivations (e.g., maintaining self-esteem) (Kirkpatrick, 2013).

The above model is well suited to the applied nature of organizational research in which

questions about the relationship between individual characteristics and organizational outcomes can be answered. However, for a complex phenomenon such as religiousness, progress is difficult when there are few theories to explain which religious attitudes should apply and how they operate specifically in the workplace (see Part A). It is not yet apparent how one should investigate the manner by which religious and spiritual phenomena serve adaptive or instrumental purposes for individuals in organizations. The third field of the triangle, the *cognitive science of religion* (CSR), has arisen in the last few decades to answer just these types of questions. In CSR research, investigators use cognitive theories to explain why certain types of religious thought and action are common in society, and why they take on the features they have (Barrett, 2007; Tremlin, 2006). The CSR presents itself as an interdisciplinary method that, rather than offering a grand definition of religiousness, adopts the stance of non-exclusivity and pluralism (Barrett, 2007). It attempts to bridge the gap between psychological and cultural/ anthropological/ sociological approaches to religion by exploring individual-based processes that help to explain attitudes and other features in religious culture (Kirkpatrick, 2013). The approach is evolutionary at the cultural level, not at the level of human origins, meaning that the CSR strives to understand how attitudes and practices come to be shared within a religious culture. As an evolutionary approach, the CSR reaffirms that religious concepts can vary greatly depending on situational influences (Barrett, 2007; Weaver & Agle, 2002), and I argue that the uniqueness of situational demands is determined in part by interaction with organizational boundaries. I discuss the nature of boundaries next, and later the cognitive processes.

How is religious culture transformed inside the organizational boundary?

The culture of an organization is distinct from the external culture, while at the same time individuals are multifaceted, interdependent beings constituting various groups that are

themselves in symbiotic relationship with society (Stone et al., 2013; Stryker & Burke, 2000).

One implication of the reality of cultural difference and the fluidity of organizational

membership is the often-disregarded fact that boundaries interact with individual experience

(refer to Figure B.1) There are two ways of conceptualizing a boundary, as either a cultural

phenomenon or an organizational one. The first way of conceptualizing boundaries is the notion

of a cross-cultural or *national culture* boundary. This is typically conceptualized at the country

or regional level rather than inter- or intra-organizational, with each individual assumed to be

characterized by their place of origin (Gelfand et al., 2007; D.C. Thomas & Peterson, 2015).

Much of the research on religiousness and spirituality in the workplace is after the fact—for

example, what happens when organizations strive to accommodate religious expression, foster

ethnic diversity, or manage cross-cultural teams. Examining culture in light of boundaries

appears uncommon because organizational cultures are typically assumed to be monolithically

subordinate to the societal culture. In reality, the social function of cultural boundaries is to

identify in- and out-groups and therefore facilitate categorization of important beliefs about self-

identity and establish distinctiveness with respect to out-groups (Thomas & Peterson, 2015).

Such boundaries can be psychologically present at work and result in in-group bias,

ethnocentrism, or parochialism, thereby reflecting a propensity to cling to beliefs and values of

one's religion, country of origin, etc.

The second way of conceptualizing boundaries is from an organizational viewpoint,

through the application of *boundary theory*. (Figure B.1 shows a representation of the overlap

between organizational and cultural boundaries.) Here, the socially constructed nature of the

boundary is evident (P.L. Berger & Luckmann, 1966), since the organizational boundary is no

more tangible than a time clock indicating the start and end of the workday. Yet the boundary

delineates a strongly influential set of cultural identities, beliefs, and values (Whitley, 1991).

Typically boundary effects are viewed in terms of interrole conflict (Kossek & Ozeki, 1998)

where the focus is on the individual rather than the context. Individual roles are not the sole

interest of this thesis since religiousness at work is not strongly tied to particular occupations in

secular organizations. Few researchers have concentrated on the nature of organizational

boundary-crossing transitions when looking at religiousness and spirituality (for exceptions see

Essers & Benschop, 2009; Nippert-Eng, 1996), although progress has been made on other types

of identity-related boundary work (Crafford, Adams, Saayman, & Vinkenburg, 2015) and the

nature of religious faultlines (Dyck & Starke, 1999). Still, two characteristics of boundary theory

are relevant to this discussion, the concepts of *flexibility* and *permeability* of boundaries

(Ashforth, Kreiner, & Fugate, 2000). Flexibility involves the ability for an individual to enact

roles unrestricted by time or place, such as the human resource specialist who is also able to

freely assume a spiritual advising role with clients as the need arises. Permeability entails the

degree to which an individual is permitted to be psychologically or behaviourally involved in a

role not usual for the current domain, such as a partner of a law practice who uses office time and

resources to lead a volunteer human rights group. Since religiousness in this interdisciplinary

discussion is treated as a phenomenon in potential conflict with the regulatory effects of

organizational culture (Alvesson & Willmott, 2002), there is potential for ongoing clashing of

identities since mental boundaries (i.e., between religious and business ideas) are more difficult

to maintain than physical ones (i.e., between home and work).

Dutton, Roberts, and Bednar (2010) identify four types of identity construction at work,

three of which are focused on positive construction of character strength, self-worth, or higher

levels of fit. The fourth type, the structural perspective, involves the extent to which various

elements of identity (i.e., personal/ religious and social/ organizational) are in balance or complementary. Transitions across boundaries between identities involve a process of engagement with dominant aspects of the work role and disengagement from peripheral aspects of one's religious identity (Louis & Sutton, 1991). This results in either separation of the goals, values, beliefs, and norms between roles (role *segmentation*) or the overlap of such attitudes (role *integration*) in the process of identity construction (Ashforth et al., 2000). It is possible, given the highly construed, abstract, or existential nature of some beliefs, that some religio-spiritual beliefs would be integrated while others would be segmented. Given the situational strength that both faith communities and secular organizations possess, the individual would be motivated to negotiate these beliefs across the boundary to reduce conflict. Success in negotiating will be affected by the psychological costs (confusion, anxiety, etc.) of dealing with aspects of roles that are not well integrated or cleanly segmented, or with boundaries that are inflexible or impermeable. Ashforth et al. propose that certain dimensions of culture can contribute to better integration across the boundary—such as collectivism, femininity, low uncertainty avoidance, and low power distance.

The notion of boundaries is transferrable to the framework proposed by Stryker and Burke (2000), structural symbolic interactionism, which suggests that the characteristics and opportunities inherent in any new organizational situation affect the salience of one's religious identity. When crossing an organizational boundary, an individual forms meanings in the context of the work situation and compares these meanings with those based in one's religious identity standard (Burke, 1991). What becomes relevant, then, are the domains or cognitive spaces on either side of an organizational boundary (i.e., religious or work beliefs), and the psychological dynamics proximal to the boundary interface (e.g., coping or expectancies). The type of identity

work strategy that is most relevant to this type of situation involves negotiating balance, through

managing boundaries or work-life integration (Crafford et al., 2015). Kreiner, Hollensbe, and

Sheep (2006a) present three types of boundary dynamics that can be applied to the case of

religious identity. First, *intrusion* occurs when an individual perceives an incursion of, say,

workplace demands into religious identity, resulting in the expense of emotional labour,

cognitive loss, or personal resources. Kreiner et al. give the example of priests who could not let

go of their religious identity when participating in a non-religious activity such as a softball

game. Second, *distance* may exist where boundaries between work and religious identities are

perceived to be too segmented, leading the individual to invest energies into an unfulfilled self-

concept in the process of bridging this distance. An example is when a person desires higher

purpose and meaning out of affiliation with a religious organization, and seeks to resolve this

separation by entering the priesthood. Third, the condition of *balance* is achieved by individuals

desiring that the complexity of conflicting identities be overcome. In this case, boundary

flexibility and permeability are optimally managed to achieve a sense of resolution, stability, and

exchange between identities that is not achievable in the intrusion or distance conditions. For a

priest, optimal balance is maintained through strong and healthy identification with the

priesthood while using various tactics to preserve personal identities (Kreiner, Hollensbe, &

Sheep, 2006b).

Although the above frameworks have been suggested as a foundation for exploration of

identity change, multiple identities, and stigmatized identities, how religio-spiritual beliefs and

other fundamental attitudes are affected has not been systematically explored using standard

measures of religiousness (see Part A). The cognitive schemas and scripts (a repertoire of

responses and expectations) from religious identity may operate, and scripts can also be

transitional in nature, permitting the individual a degree of predictability and control when navigating an organizational boundary (Fiske & Taylor, 1991; Gioia & Poole, 1984). *Transition scripts* are typically described in terms of a sequence of behaviours in a goal-oriented situation, such as those that allow an individual to negotiate with others for "sacred time" in a work situation (Kreiner, Hollensbe, & Sheep, 2009, p. 717). Transition scripts could be applied to resolving cognitive conflict arising from differences between work-related expectations and religious ones, or secular expectations and spiritual ones.

Insert Table B.1 about here

Three types of boundary conditions are proposed with particular focus on religiousness and spirituality across the organizational boundary, as presented in Table B.1 under the column "Boundary Condition" (and illustrated by the arrows and boundary lines in Figure B.1). First, religiousness and spirituality are *transformed across the boundary of the organization*. Although individuals often have some sort of religious identity outside the organization, organizations are typically perceived as secular spaces (Ashforth & Vaidyanath, 2002) where most attachments to religious communities are not active since they are selectively restrained or "filtered out" from the organizational space. The religiousness that is integral to identity is not eliminated but reconfigured when the individual crosses over into the organization. The crossing of the organizational boundary is an inherently cross-cultural instance. The individual enters a cognitive process of separation or integration of contrasting identities, in light of organizational stimuli, that help him or her to establish which aspects of his or her religiousness and spirituality are to be retained or changed (Kreiner et al., 2006a; Oddou & Mendenhall, 1984).

Second, religiousness and spirituality are *perceived and sought through negotiation of*

boundary flexibility and permeability (illustrated by the dashed boundary lines in Figure B.1).

Individuals are constrained by the structures and processes of the "dominant coalition"

(Hofstede, 1980, p. 28), the incumbent social order that has greatest power over cultural effects,

and is influenced by the wider culture (Loewenthal, 2013). Individuals may nurture religio-

spiritual beliefs and values in a relatively unhindered and even undetectable fashion in some

work environments (Jeavons, 2004), but in other places such attitude formation may undergo

ongoing pressures to adapt to the flexibility and permeability of boundaries to aspects of their

religious identity. As an example of the potential variety of expressions, a study of faith-based

organizations reveals that the manner of religious integration can creatively vary along a wide

continuum, and may be manifest in mission statements, the organization's identity, selection

practices, fundraising strategy, and workplace rituals (Sider & Unruh, 2004). At the individual

level, similar effects may be manifest in the degree of intrusion, distance, or balance experienced

in the ongoing tension between religious and workplace identities (Kreiner et al., 2006a).

Third, religiousness and spirituality are enacted in a different environment than that

experienced at home or a place of worship. When crossing the organizational boundary,

religiousness and spirituality are *attributed to organization-related goals and objects* in a way

that makes demands on individuals to either assimilate these entities within the sense of the

sacred, or dissociate them from his or her religious schemas. (Goals and objects are represented

schematically in Figure B.1.) The *sanctification* of strivings and experiences (Pargament, 1997;

Reich, 2000; Schnitker & Emmons, 2013) becomes an important social learning process that

carries through to the workplace for certain goals, a process that is cultivated by the richness of

scripts that are taught through religious socialization (Weaver & Stansbury, 2014). Similarly,

sacralization is a process by which external objects are invested with special meaning (e.g.,

organizational mission, Hippocratic oath, shareholder value); they are "set apart" and hence worthy of respect or dedication because they have transcendent qualities (Harrison, Ashforth, & Corley, 2009). Overall, goals are an important means by which individuals incorporate spiritual strivings into their lives, reconcile otherwise conflicting personal goals, and subsequently achieve subjective well-being (Emmons, Cheung, & Tehrani, 1998).

Fourth, religiousness and spirituality are *referenced supraordinately to a religious community* (illustrated by a separate domain in Figure B.1). Cross-cultural psychological differences are assumed to have their origins in social-structural and cultural interactions in the larger society. For workplace research, cross-cultural religious differences are attributed largely to religious institutional actors rather than to sociocultural effects of other phenomena such as modernity, changing work conditions, or social class (Frank, Meyer, & Miyahara, 1995; Schooler, 1996). The activities of religious institutions typically seek to preserve religious adherence through norm-driven rewarding and punishing, such that institutionally entrenched beliefs and values are eventually seen as objectively true. I will address more precisely how the three boundary transitions come together, following discussions about how religiousness and spirituality are defined, conceptualized, and cognitively experienced.

Religiousness, Spirituality, and Definition

How should religiousness and spirituality be defined in cross-cultural research?

At the broadest level, "the term 'religion' [religiousness] can be applied to sets of human practices and ideas which involve communication with superhuman agents" (Jensen, 2009, p. 246). Based on this inclusive understanding, religiousness and spirituality cross "every category of human endeavor," including art, music, culture, morality, politics, sexuality, and family (Zinnbauer & Pargament, 2005), and every aspect of human experience, including feeling,

thinking, acting, and relating (Pargament, 1997). The traditional approach to *definition* of

religiousness consists of substantive and functional approaches, the former focusing on human

phenomena with explicit relation to the sacred (a transcendent or immanent power), and the latter

having to do with the purposes that religiousness serves in a person's life. This categorization has

given way to another, more recent dichotomy that has gained popularity in the field of

management, that being between religion and spirituality. While "bad" religion or religiousness

is "substantive, static, institutional, objective, belief-based," "good" spirituality is "functional,

dynamic, personal, subjective, experience based" (Zinnbauer & Pargament, 2005, p. 24).

Definitional debates are driven by transformations in paradigmatic attitudes and ongoing societal

trends such as the decline in favour of organized religious institutions. This is increasingly

prevalent in diverse Western societies where Eastern spirituality and non-Judeo-Christian

religions are active (Zinnbauer, Pargament, & Scott, 1999). Modern-day spirituality is

transforming into an active pursuit of meaning, fulfillment, wholeness, awareness,

interconnectedness, and inner potential by way of ideas associated with dynamic verbs and life-

animating heart-felt principles (Emblen, 1992; Emmons & Paloutzian, 2003). Over time,

religiousness has undergone an ossification process whereby religiousness is now a fixed

objective entity rather than a transcendent subjective process (Wulff, 1991), leading to the

perception that religiousness refers to those beliefs, practices, and experiences that originate from

formal institutions, traditions, or rituals.

Zinnbauer and Pargament (2005) argue that the polarization between religiousness and

spirituality is invalid for several reasons. Religiousness and spirituality both have substantive and

functional aspects, cognitive and affective elements, and individual and socio-cultural levels of

analysis: "There are established spiritual organizations that differ from established religions only

in their novelty and in the content of their beliefs. . . . Passionless religious belief and thoughtless

spiritual experience are indeed possible, but are not representative of the rich ways thoughts,

feelings, behavior, motivation, and experiences come together to mark both religiousness and

spirituality" (pp. 27-28). While the two terms may hold different semantic meanings in people's

minds, this distinction does not necessarily define people's self-characterization, which for the

majority involves both concepts (Zinnbauer et al., 1997). For those who define themselves as

spiritual-but-not-religious, their spirituality is defined in part by explicit beliefs distancing

themselves from religion (Mercadante, 2014). They are both "cultural facts" not completely

reducible to a single phenomenon; they are both complex multidimensional, multi-layer

constructs; and they are both associated with similar effects (e.g., mental health) (Zinnbauer &

Pargament, 2005). In response to the negative valence sometimes imposed upon religiousness,

constructs should be free from evaluative conceptualizations. Contrasting the harsh view of

religion, the health literature presents a convincing body of results showing the supportive and

beneficial effects of involvement in religion (Hill & Pargament, 2003). It may in fact be

productive to see traditional or institutional ties of religiousness as reflective of a culturally

grounded perspective, through the validation and support from an identifiable group (Hill et al.,

2000). Too favourable a definition of spirituality leads to an over-inclusive, tautological

definition that excludes any difficult or pathological conditions (Koenig, 2008).

The definition of religiousness adopted in this thesis and espoused by Pargament has a

wider scope than spirituality and is defined as "a search for significance in ways related to the

sacred"; spirituality is "a search for the sacred" (Pargament, 1997; Zinnbauer & Pargament,

2005, p. 36). In the heart and soul of religiousness, people subjectively seek the destination of

ultimate concerns through personal prayer, reading of scripture, social action, and related

pursuits. Religiousness encompasses other goals and activities that may be directly or indirectly

associated with that search: for example, otherwise secular pursuits such as seeking physical

health, work success, educational advancement, financial assistance, or membership in a

charitable organization. Within this view, types of spirituality that appear novel or non-

traditional share characteristics that are no different than religious phenomena that have already

been studied in the psychology of religion, and would be familiar to religious mystics of prior

eras (Wulff, 1991). Both religiousness and spirituality are focused on a higher power or divine

meaning; both involve beliefs and cognitive content; and both are often associated with some

sort of faith community, even if that community is not a formal institution. Hill et al. (2000)

warn that a spirituality that does not involve the sacred as an integrative function, in terms of

both personal commitment and institutional participation, is in danger of becoming a set of

strongly held ideologies or lifestyles focused on the self (e.g., vegetarianism) in which the sacred

is absent or ill defined.

The case has been presented regarding the overlap between the two concepts and the

broader reach of religiousness into significant activities, goals, and objects that are associated

with the sacred. At the same time, there are reasons that spirituality would not be suitable as a

broader concept. Zinnbauer's view is that spirituality is a "personal or group search for the

sacred," and religiousness is "a personal or group search for the sacred that unfolds within a

traditional sacred context" (Zinnbauer & Pargament, 2005, p. 35). This definition is adequate if

individual characteristics are the primary focus of study, but the reality of workplace research is

that religious or spiritual phenomena are often incidental or even accidental to the dynamics of

work experience. For example, religious observances that are superficial cultural habits in one's

personal life may have sudden significance once they are challenged in the work domain. In this

work-related example, religious (i.e., traditional) beliefs are not confined to a search process or a traditional context, nor are their effects necessarily positive or productive. Instead they have the function of being drawn out of the traditional culture to interact with human existential challenges or make sense of the sacred within secular experiences. Now that the general definition of religiousness has been established as an encompassing concept, a workplace definition is needed that is domain-specific but maintains the centrality of the sacred.

How does the definition change when crossing into the workplace context?

Definitional criteria are useful for explicitly and precisely outlining the nature of a concept. Mahoney et al. (1999) distinguish between distal (i.e., global) concepts that may not have theoretical linkages with a domain of interest, and proximal (i.e., grounded or workplace-related) concepts that have clearer associations with domain-specific phenomena. Four global criteria for religiousness and spirituality are proposed by Hill et al. (2000, p. 66) for a global definition of religiousness and spirituality as summarized in Table B.1. A workplace definition is proposed that builds on the global definition, with the understanding that religiousness and spirituality, under the influence of the boundary transitions discussed in the previous section, are a) transformed across the boundary of the organization, b) perceived and sought through negotiation of boundary flexibility and permeability, c) attributed to organization-related goals and objects, and d) referenced supraordinately to a religious community. It represents the interaction between a person's native religiousness and the conditions brought about by organizational membership, as illustrated by the overlapping area in Figure B.1.

The proposed criteria are the direct implication of the principles proposed by structural symbolic interactionism, identity salience, and boundary theory (Ashforth et al., 2000; Burke, 1991; Stryker & Burke, 2000). First, core elements of an individual's religio-spiritual beliefs,

emotions, practices, and so on are embodied in his or her religious self-identity, but aspects of this self-identity are transformed across the organizational boundary such that there are religio-spiritual thoughts, feelings, and behaviours that arise *as they are affected by a process of identity separation or integration within the organizational context* (Table B.1, row A1) (Kreiner et al., 2006a). Challenges of separation and integration are common occurrence in spiritual and moral values, as evidenced by the effects of transient occupational role changes on situation-specific moral content accessed out of one's identity (Leavitt, Reynolds, Barnes, Schilpzand, & Hannah, 2012), and research on the effects of religious identity on ethical judgment in workplace roles (Longenecker, Kinney, & Moore, 2004).

Second, the sacred core and the search for the sacred persist within the organization but because of incongruence between religious and workplace identities, the sacred is perceived and sought through negotiation of boundary flexibility and permeability. Perceptions of the ultimate and efforts to seek out one's spirituality take place in the workplace *as affected by identity intrusion, distance, or balance introduced by negotiation of boundary flexibility and permeability* (Table B.1, rows A2 and A3) (Kreiner et al., 2006a). This experience of identity intrusion, distance, and balance is exemplified in the struggle for workplace religious expression and the overarching desire to cultivate higher meaning and connection in the world of work (Cash & Gray, 2000; Wong, Ivtzan, & Lomas, 2016). As an example, a study of Muslim businesswomen shows how identity negotiation strategies are carried out at the intersection between religious expectations and entrepreneurial expression. On the one hand, religious prohibitions may place onerous restrictions on women or limit their full marketplace participation. On the other hand, it provides a sense of personal identification and helps to generate business opportunities, such as the environmental consultant who uses the headscarf as

a symbol of distance from the socially controlling non-Muslim culture, or the driving school

owner who is popular among female clients due to prohibitions against male-female contact

(Essers & Benschop, 2009).

Third, an individual's religio-spiritual search progress is *intertwined with organization-related goals and objects*, such as affiliation or wellness (Table B.1, row B). The workplace

presents many objects upon which goals can be formulated, both physical and non-physical.

Religiousness affects non-sacred goals and objects in such a way that new sets of workplace

attitudes become normalized (Parboteeah, Hoegl, & Cullen, 2009). Sometimes such effects result

in the reframing of certain types of undesirable work, or "dirty work" (Ashforth & Kreiner,

1999), or in the inclusion of sacred values in everyday moral intuitions (Graham & Haidt, 2010).

Religiousness also plays a role in reframing particular roles and vocations, such that conflicts

may exist between work-related and religious role expectations (Exline & Bright, 2011), or in

people's perceptions of the religiousness of other workers within the same profession (Zinnbauer

& Pargament, 2003). The values associated with religiousness are discovered to be linked with

choice of careers that are more meaningful, have positive impacts, or involve service to others

(Duffy, Reid, & Dik, 2010). Lynn, Naughton, and VanderVeen (2009) directly tackle faith-work

integration through a scale that asks about how various objects—work, relationships, talents,

coworkers, habits, resources, etc.—are associated with higher meaning.

Fourth, the means and methods of the search for the sacred take place within the

workplace but are recognized as having religio-spiritual significance as referenced

supraordinately to a religious community that is *external to the organization* (Table B.1, row C).

This implies that the sacred significance of the search is intact even though it is lived out in a

secular organizational context. Rather than assume that religious concepts are completely bound

to the original culture, one only need to recognize that the application of religious beliefs, identities, and ideologies to workplace issues have been part and parcel of the role of religion across many societies. Additionally, this criterion reflects a cross-cultural view that work attitudes within organizations could have universal properties that hold sacred significance across cultures, and that contrasting religio-spiritual viewpoints could have important implications for the theory of ideologies in organizations (Ashforth & Vaidyanath, 2002; Bell, Taylor, & Driscoll, 2012).

It is precisely because the secular organization is a domain separate from the origin of the sacred (i.e., faith communities, religious tradition) that observers would endeavour to comprehend how religiousness could be transformed, symbiotically developed, and externally referenced. The current approach avoids, as Pargament does, viewing religiousness as "abstract, as a system of beliefs, rituals, symbols, feelings, and relationships that has little to do with the particulars of a situation or an individual's life" (p. 4). Although workplace spirituality research has its own definitions, Miller and Ewest (2013b) observe that prior scope definitions in workplace spirituality research "do not address diverse religious traditions, and falls short of understanding how, and the degree to which, individual or collective spirituality integrates and manifests itself in the workplace" (p. 31). While definition is helpful for clarifying scope, conceptualization is of more importance for methodological rigour, as I discuss next.

Religiousness, Spirituality, and Conceptualization

Which model of religiousness and spirituality is most applicable to the workplace?

The task of definition informs the scope and boundaries of a concept, whereas *conceptualization* considers the models and theories that characterize that concept, its correspondence to observed reality, and its relationship to other concepts. To approach a

conceptualization of religiousness and spirituality for the purposes of cross-cultural workplace

research requires that one move beyond global definitions of religiousness or spirituality (e.g.,

religion as substantive or functional) and gain awareness of the ontological, epistemological, and

methodological stance underlying the "ideological fabrication" (Jensen, 2009, p. 260) inherent in

any conceptual model. Droogers (2009, p. 275) admits, "The definition of religion cannot be

isolated from the position of the definer in the context of global society, the science paradigm,

and the secularization debate." Brown (1987) notes that no one who carefully attends to

conceptualization can escape the dichotomies inherent in opposing theoretical directions.

Substantive and functional approaches are clearly distinguished, as are emic and etic viewpoints.

Less obvious is what actually constitutes important differences in vantage point when it comes to

insiders versus outsiders, actors versus observers, or members versus leaders. Then there are the

types of content, such as informal and tacit rather than formal and explicit knowledge. Another

way of considering religiousness could be to focus on origins, comparing the view of

religiousness as sui generis versus the stance that it is a by-product of non-religious systems such

as attribution, attachment, or coping (Kirkpatrick, 2013; Rohner, 1984; Wulff, 1991).

Clearly, these are different ways of looking at religiousness, none being necessarily

superior to the other. Yet awareness of these dichotomies allows one's conceptual and

methodological biases to be revealed and managed. To provide clarity, a conceptual model is

used to define which features of reality are meaningful and which tools should be applied to map

out a domain. The conceptualization of religiousness in cross-cultural inquiry could be better

served by looking beyond the substantive-functional spectrum. The dimensions presented by

Jensen (2009) differentiate between the performative-analytic axis, where models are theoretical

or conceptual propositions, and the descriptive-synthetic axis, where models are empirically

descriptive propositions. Descriptive propositions are tested by their fit with the world—e.g., whether individuals superficially recognize doctrinal beliefs or denominational categories. Analytic propositions are tested by whether the world fits with the proposition—e.g., whether afterlife beliefs (McCleary & Barro, 2006) are part of a nomological network (Cronbach & Meehl, 1955) and can be considered to have psychological "coherence with other models, concepts, and theories" (Jensen, 2009, p. 253). Part A above provides an overview of theoretically grounded measures that are founded on performative-analytic models.

Management scholars should acknowledge that good theories are judged by whether their peculiar, constrained lens on a phenomenon is found useful by particular people (i.e., managers and researchers), in specific situations (i.e., the workplace context), in light of related attitudes or behaviours (e.g., organizational commitment, ethical behaviour etc.). According to Jensen (2009), most conceptual models in the psychology and sociology of religion are somewhere in between performative-analytic and descriptive-synthetic, suggesting the importance of integrating the substantive and functional at the cognitive level. To the extent that a cross-cultural conceptualization of religio-spiritual beliefs is to be useful to researchers in the task of comparing culture, the associated model must be to some extent performative-analytic in order to construct out of the vast diversity of world religions an orderly structure with presupposed common elements (Droogers, 2009). At the same time, the model must be sufficiently descriptive-synthetic to be face valid to individuals of various backgrounds—that is, the conceptual model must be compatible to some degree with the individual's mental model. As explained next, the validity or "correctness" of such models depends on which psychological manifestations of religiousness are considered true.

Why are reflective beliefs less authentic than natural beliefs?

Psychologically, authenticity is reflected in the consistency with which a person applies religio-spiritual beliefs in behaviour, rather than the fervour with which the person endorses or promotes such beliefs when he or she consciously reflects on them. There are methodological implications connected to the importance of this consistency. Private cultivation of religiousness is often different from public declarations, since expressions take place at different times for different purposes and hence carry with them varying levels of applicability to a particular research question. From the viewpoint of the functional theory of attitudes (Katz, 1960), Bar-Tal (1990) notes that instrumental purposes—such as the need to feel socially accepted or maintain positive self-image—are potentially important goals for holding religio-spiritual beliefs, alongside the basic function of providing meaning and knowing to existence. Especially when they originate from religious institutions or spiritual communities, such needs may be tied to beliefs that serve collective functions such as group identification, group cohesiveness, normative influence, in-/out-group differentiation, etc. (Bar-Tal, 1990). Ironically, individual-level cognitive authenticity is assumed and even mandated more strictly by scientists than by religious preachers. Whereas in many belief-based, management-related constructs researchers do not worry about authenticity of the attitude (e.g., work values), the discrepancies between what is espoused as a belief, what the individual is naturally thinking, and how he or she behaves in situations are a major consideration for a rigorous conceptualization of religiousness.

The phenomenon of discrepancy between a person's intuitive or tacitly held self-concept (as represented by the term *natural* beliefs) and the espoused or idealized self-concept (as represented by term *reflective* beliefs) is well known in general psychology (Higgins, 1987) and has been characterized under several different labels within the study of religion. Chaves (2010),

in a presidential address to other social scientists of religion, described *religious congruence* as the extent to which a person's beliefs are in agreement with each other and his or her actions across all life situations. This implies that an individual's system of religio-spiritual beliefs should be consistent, predictive, and stable. The reality shown by empirical evidence is that people's religious ideas and practices are often quite fragmented, disconnected, compartmentalized, unexamined, and contingent, such as when Pentecostal Christians seek divine healing but also depend on medical care, or when successful shamans do not believe in their own powers (Chaves, 2010). By extension, it would be safe to say that the exact same "belief"—in terms of its wording—has a distinctly different meaning and applicability when the actor or social context is changed. According to Chaves, people's behaviours are hypocritically inconsistent with their beliefs; they are competent social actors who think and act differently in different situations, and consider the act of professing beliefs to be a socially conditioned activity. Barrett (1999), speaking from a cognitive science background, likewise recognizes the reality of religious incongruence and refers to it as *theological correctness*, a manifestation of cognitive constraints brought about by the tendency of humans to process thoughts in different ways depending on the demands imposed on them (see also "theological incorrectness"; Slone, 2004). Barrett also does not see contradictory beliefs as a matter of human impiety. Rather, there exists parallel layers of representation in which higher theological layers are used in formal discourse and careful reflection (i.e., reflective beliefs), whereas lower, more basic layers are used in the moment to solve problems quickly (i.e., natural beliefs). This intuitive knowledge of the world and its related inferences are simple and accessed effortlessly.

Chaves (2010) goes on to make strong recommendations regarding future social scientific study of religious belief, the thrust of which is congruent with the methodological implications

presented in this part of the thesis. The approach of this study accords with his assertion that

religious congruence, or lack thereof, is a conceptual problem, not a methodological one,

leading to the conclusion that methodology must be carefully conceptualized, not merely

designed based on generic research practice. Chaves calls for research on beliefs in earnest

through a renewed mode of inquiry, rather than shun the study of substantive beliefs in favour of

functional religiosity. Of important interest, then, are the precise mental states that beliefs are

associated with and the processes, whether cognitive or social, that affect them. Moving beyond

flattened value statements that are assumed to be part of a monochrome psychological fabric,

researchers must attend to the attitudes, senses, expectations, and intentions that are activated in

critical situations, and understand the factors that contribute to a multi-layered belief structure. A

nuanced, interpretivist view of mental mechanisms across various layers of thought is what the

next few sections strive to clarify, leading to a more domain-specific definition and

conceptualization of religio-spiritual beliefs.

Religiousness, Spirituality, and Cognition

How is a natural belief different in the mind from a reflective belief?

The call for greater attention to religiousness and spirituality in the workplace requires

researchers to explore the precise connection between the sacred and work experience. The study

of human *cognition* through the CSR (cognitive science of religion) is important because it

potentially reveals how workplace connections activate certain religio-spiritual beliefs (as well as

values and other attitudes), why these beliefs are easier to acquire and transmit than other beliefs,

and how they might appear different than those learned from religious teaching. Although still in

relative infancy, the field has made sufficient preliminary advances to provide a groundwork

upon which future testing and application can advance. The works of Barrett and others (Barrett,

2011; Tremlin, 2006; for historical overview see Slone, 2005, p. 195) outline the fundamental mental mechanisms that could make religio-spiritual beliefs apply in the workplace. Belief is conceived as "the state of a cognitive system holding information (not necessarily in propositional or explicit form) as true in the generation of further thought and behavior" (Barrett & Lanman, 2008, p. 110).

The *naturalness of religious beliefs thesis* assumes that "religious thought and action are common across human history and cultures because of their relationship with particular naturally occurring human cognitive systems" (Barrett & Lanman, 2008, p. 110). Rather than adopt the traditional distinction between highly salient beliefs and general religious knowledge (Paloutzian, 1996), they differentiate between non-reflective (natural) and reflective beliefs and posit that many of people's non-reflective natural beliefs are outputs of what they call maturationally natural cognitive systems. *Non-reflective beliefs* are tacitly held and have been internalized either through ordinary biological functioning (*maturationally natural beliefs*), or through a process of enculturation (*practiced natural beliefs*) (McCauley, 2011). The enculturation process, along with its instructions, artefacts, spaces, and rehearsals, is referred to as *cultural scaffolding* (Barrett & Lanman, 2008, p. 113). Both types of natural beliefs form a foundation for the building of *reflective beliefs*—consciously held propositions—by both informing and constraining those beliefs. The reflective beliefs that are most strongly buttressed by maturationally natural cognitive systems, and have additional cognitive properties that give them inferential potential in a religious sense (see other phenomena below), are those most likely to be retained and used. For the purposes of this study, it should be noted that it is possible for reflective beliefs to be enculturated to the point of also being tacitly held or natural in certain situations. The distinction between natural and reflective beliefs is based on the nature of their

cognition in various domains of life, not on their content.

Three areas are commonly associated with supernatural intervention: morality, misfortune, and creation of the world (Barrett & Lanman, 2008). It could be argued that each area is germane to a particular domain—morality to sexuality, misfortune to illness, and creation of the world to childhood development, for example—because each domain lends non-reflective natural beliefs that uphold each of the reflective religious beliefs. As an organization-related example, the reflective normative proposition that charitable donations and volunteering are literal gifts to God could be supported by a web of other, more natural beliefs about the sacred nature of various aspects of the act. In a mixed-method study of reasons that Mormons choose to volunteer, the influential factors are often theological in nature and include items such as, "to prepare for Second Coming of Christ," "to gain Christ-like attributes," "to stay close to the Spirit," "to build God's Kingdom," "to fulfill baptismal covenant," and "because church leaders receive inspiration" (Curtis, Cnaan, & Evans, 2014). Seeing beliefs as a multi-nodal network or multi-layered hierarchy of beliefs of varying degrees of naturalness or reflectiveness could provide better explanations of organizational phenomena than commonly used one-dimensional religiosity or demographic measures.

What could make beliefs relevant to the mind in a workplace situation?

Three phenomena are offered as important to understanding how natural religio-spiritual beliefs become prominent in workplaces, providing explanations for the innate reasons an individual might hold one type of belief over another. First, the concept of *minimal counterintuitiveness* (MCI; Boyer, 1993) may provide explanations as to which beliefs are most vividly accessed in workplace situations. The MCI theory is applied to cultural transmission of religious ideas, and posits that concepts that deviate slightly from intuitive expectations are more

likely than intuitively obvious ideas to be transmitted successfully. Barrett (2007) notes that religious beliefs are just counterintuitive enough to be remembered as meaningful, and any highly counterintuitive beliefs like those taught in institutions are likely to be adapted to an individual's existential reality. While the MCI is conceptualized as violating intuition in one area, a similar concept of *moderately counterintuitive agents* (MoCA) has been proposed to permit more than one violation (e.g., God is omnipresent and omniscient, etc.) (Slone, 2005, p. 201). Human conceptions of the divine often stem from the tendency to anthropomorphize God as having human-like conscious purpose and physical presence (Barrett & Zahl, 2013). In management research, associations have been established between the locus of control construct and leader behaviour, corporate strategy, individual well-being, and ethical decision-making (Anderson & Schneier, 1978; D. Miller, Kets de Vries, & Toulouse, 1982; O'Fallon & Butterfield, 2005; Spector et al., 2002). Hence the notion of God's involvement in earthly events is a powerful belief that could have impact on perceptions of instrumentality and responsibility in work settings.

The conventional (i.e., Rotter, 1966) locus of control construct has been inadequate to reflect the sophisticated nature of religious control beliefs (Argyle & Beit-Hallahmi, 1975), leading scholars to call for more complex control constructs for religious individuals (e.g., Gabbard, Howard, & Tageson, 1986). Religion introduces cultural scaffolding that allows believers to thrive within a more complex cognitive schema than the extremes of voluntarism (full control) or determinism (no control) would dictate. This is powerfully demonstrated in the Calvinist theological propositions within the Protestant Ethic (Diddams, Whittington, & Davigo, 2005). The Weberian thesis describes a sanctification process attributed to specific interrelated aspects of work: the sacred calling that motivates work; the divine salvation that is proved (yet

not approved) through work; and the sanctified morality that infuses work. Hence, the Protestant Ethic is not a grand, metaphysical speculation about God with little functional utility (Tremlin, 2006; Zaret, 1995), but a demonstration of religion's contribution of intuitive domain-specific beliefs where their inference potential for problem-solving makes them useful and memorable. Unfortunately, some of the work-related religious beliefs associated with the Protestant Ethic have fed the individualism and materialism of secular society (Dyck & Schroeder, 2005).

Second, the *theory of mind mechanism* (ToMM) is an essential tool of living with others in groups where it is natural to "read minds," meaning that humans detect that others have minds, assume that they act upon the thoughts in those minds, and then make inferences about the intentions created by those minds (Tremlin, 2006). Closely allied with the ToMM is the *agency detection device* (ADD) (Tremlin, 2006), which is the ability of humans to detect agents among non-agents in the environment. Such detection is based on the presumption of a mind-body dualism whereby certain effects are automatically deemed to be biological or physical, and other effects are seen to be a manifestation of a mental state (Barrett, 2011). ADD is alternatively coined as the *hyperactive agency detection device* (HADD) (Barrett, 2000) to reflect the finding that people are sensitive to the possibility of agency in their surroundings and seem biased to attribute a state of affairs as being associated with an intentional supernatural agent. Second-order intentionality involving the awareness of the beliefs and desires of others who are deemed to be agents (beyond first-order self-awareness) is an important cognitive phenomenon in management research that is tacitly assumed and rarely explored in a direct sense.

Many phenomena in organizations are assumed to result from a person's intention, such as the intentionality inherent in the definition of workplace aggression (Schat & Kelloway, 2005). Any occurrence or circumstance that is not perceived to be fully influenced by human

agents could be considered by an individual to be subject to supernatural agents in one of several ways, either through direct intervention, absent passivity, or indirect systematic influence (Barrett & Zahl, 2013). Brown (1987) notes that many important constructs or processes are in fact attempts to explain matters of supernatural agency from a secular perspective. Examples include locus of control (discussed above) and attribution theory (Spilka, Shaver, & Kirkpatrick, 1985). Constructs based on the problem of theodicy (i.e., "explaining 'God's justice' in a world that includes evil and innocent suffering"; Slone, 2005, p. 189) include belief in a just world (Lerner & Miller, 1978) and selected dimensions of the social axioms developed by Leung, Bond, and colleagues (2002). Belief in a just world has contrary effects on ethical decision-making depending on the level of cognitive moral development (Ashkanasy, Windsor, & Treviño, 2006), and social axioms have shown relationships with outcomes such as organizational citizenship behaviour, organizational commitment, and conflict management styles (Kwantes and Karam, 2009).

Third, the notion that a set of beliefs is "useful" or "activates social mind systems" (Boyer, 2002, p. 78) in a particular situation is referred to as *strategic information*. Strategic information is distinct from general information: rather than being value-neutral facts, people's strategic information includes inferences or generalizations about the relevance, value, or morality of certain aspects of themselves and those around them. These judgments become important for social interaction because they help people to evaluate themselves and their actions (Jensen, 2010). Supernatural agents therefore become salient because presumably, only they have the full knowledge that gives rise to strategic information, and this allows them to be trusted within people's social existence. "Religious thought is social thought. . . Gods are social agents, part of the human social network" (Tremlin, 2006, pp. 110, 113). Inferences drawn from

strategic information also allow principles of exchange, reciprocity, and fairness to be formulated. They become powerful makers of meaning and enforcers of morality that extend across and also beyond the communities that uphold such gods. Unlike other value systems that may be easily shut out from work, the supernatural agent's jurisdiction breaches organizational boundary depending on the relevance that the individual attributes to it.

Among the rituals and observances that might strategically influence work, prayer is exemplary due to its simple and direct access to strategic information without the need for religious paraphernalia. It is an activity "characterized by giving and receiving, by promises and protection, by reward and punishment, by activities of entreaty and supplication, and by attention to the inner workings of status, relationships, and reciprocity" (Tremlin, 2006, p. 113). Examples of how such interaction with the divine might be further manifest at work are typologized by four modes of workplace integration: ethical, expression, experience, and enrichment (D.W. Miller, 2007; D.W. Miller & Ewest, 2013a). The diversity of this typology encapsulates the challenge that businesses face when its employees cling to conflicting strategic information from their religio-spiritual tradition (Cash & Gray, 2000; Kelly, 2008; Myers, 2014). Incorporating the CSR lends insight into the cross-cultural beliefs instigated by universal cognitive mechanisms, at the same time providing researchers the tools to understand how these mechanisms carry over into the workplace. The discussion of the CSR has led to a distinctly cognitive focus, which will be concluded below by a more precise description of the mental state of interest. In sum, the notion that some religio-spiritual beliefs could be important for the workplace is made more sensible on the basis of whether such beliefs involve non-reflective naturalness, minimal counterintuitiveness, agent intentionality, and strategic relevance.

Religiousness, Spirituality, and Methodology

What methodological implications arise from a renewed conceptualization?

Leading commentators on the psychology of religion have established that a shift has already occurred away from a measurement paradigm, with predominantly self-administered questionnaires about traditional religious beliefs that may only be known at a superficial level. Emmons and Paloutzian (2003) employ the term *multilevel interdisciplinary paradigm* to reflect the emerging approach that encourages dialogue with other fields such as anthropology, philosophy, and cognitive science, and allows researchers to have a more comprehensive grasp of religiousness and spirituality. Being a "bricoleur" (Brown, 1987, p. 100) of theories may be crucial if there is any hope of achieving the appropriate level of theoretical integration (Tarakeshwar et al., 2003) required to hypothesize robust cross-cultural constructs in context-specific empirical research. I present just such an integration by drawing from the three fields mentioned above—cross-cultural psychology, the psychology of religion, and the CSR (cognitive science of religion)—to make several conclusions about the manner in which methodological approaches should be developed.

One crucial criterion for evaluating all aspects of theory building and empirical inquiry is *domain specificity*. If one rejects the "all-purpose computer" model posited by the standard social science model (Tooby & Cosmides, 1992), then the circumstances of individuals that are particular to the workplace will likely call for the use of domain-specific cognitive schemas and processes. Content-rich and pre-programmed cognitions tend to cohere within separate mental modules suited for the context, implying that processing in one module (i.e., for the workplace) is activated selectively and not accessible to other modules (Tremlin, 2006). Religious traditions are not monolithic but involve distinct expectations in different areas of life. These expectations

are further transformed by boundary transitions and interwoven with workplace features. As long as gods are thinking beings who have opinions about a person's work, "everything can become part of a religious worldview" (Tremlin, 2006, p. 105), making way for workplace experiences to be sanctified and workplace objects to be sacralized.

Building upon domain specificity, researchers should also consider a *situation-specific approach*. "To be accepted, any expression of religion must be appropriate to its context" (Brown, 1987, p. 211). Weaver and Agle (2002) note that "it will be necessary to define relevant variables at the level of specific role expectations for belief, affect, and behavior, rather than in terms of generic measures of religiosity (e.g., "very religious," "not very religious") or highly general institutional identities (e.g., Christian, Jewish, Islamic)" (p. 91). This part of the thesis takes an interpretivist approach that assumes that natural beliefs are situation-based through the association of systems of meaning with patterns of behaviour (Bell et al., 2012). The individual is not in isolation, but in a cultural situation that involves social relatedness and interaction (Belzen, 2010). The situational focus is in accord with Barrett's characterization of the CSR as an incremental, piecemeal approach that allows patterns to emerge from grounded analysis (Barrett, 2007). It follows that methodological suitability must be based on proximity to the organizational phenomena of most interest to the researcher, and to the specific mental states of individuals. One potential situation could involve a vacuum of prevailing cultural norms or when secular rules are impotent (Tittle & Welch, 1983). Another could be when the individual faces the existential mental and physical constraints of mortality. "Appreciation for the limits of human agency lies at the heart of religion" (Pargament, 1997, p. 6).

Specifying a *consistent layer of analysis* guards against researching beliefs that exist at an irrelevant layer of psychological functioning. Social psychological phenomena are arranged

hierarchically, and each layer has its own properties and principles (Schooler, 1996). "Establishing how system-based beliefs are construed and justified, or linked and 'laddered' in psychological rather than theological terms is a neglected question" (Brown, 1987, p. 66). Religio-spiritual effects are vast and can be realized in natural religious cognitions, through a complex notion of religious identity, or at an explicit layer of shared culture. Taking into account Fowler's stages of lifetime religious development, the nature of beliefs may range from mythic-narrative conceptions of reality, to highly interior identity-focused perspectives, to critically reflective beliefs that are able to sustain paradox and universality (Fowler & Dell, 2006). Brown (1987) suggests that the best method to discern the meaning behind beliefs is to maintain a consistent level of specificity and avoid questions that mirror formal creeds or remind informants of normative rules.

Adding to the concern about the layer of analysis, sensitivity to *consistent form of meaning* is focused on challenge of semantics, semiotics, and hermeneutics (Wulff, 1991, Yelle, 2012): the same concept can be expressed through different levels of interpretive abstraction and symbolism. Too narrow a conceptualization may query endorsement of doctrinal propositions rather than the broader implications surrounding a belief. In Part A of the thesis, 90 measures were systematically analyzed for their item content and structure. This critical review found that the measures identified by Hill and Hood (1999) and subsequent reviewers show considerable variation in sentence or clause structure, level of abstraction, personalization, and the extent to which they refer to religion-based, spiritual, or atheist/ agnostic ideas. At times extreme variation and complexity can be exhibited among the items in a single scale.

It follows that there would be benefit for the methodology to *focus on natural beliefs* (also referred to by Barrett as non-reflective or online), instead of reflective, offline, or creedal

beliefs which may not always guide behaviour. Hill et al. (2013) suggest that unless the relationship between online and offline beliefs is better understood, empirical research will continue to have trouble reconciling potentially divisive religious teachings with the privatized nature of individual spirituality. Barrett (1999) outlines a methodology for avoiding "theologically correct" beliefs that are normatively sanctioned by the faith tradition. The goal is to gain access to beliefs closer to the non-reflective level that "shape action, generate predictions, and undergird explanations" (p. 332). The benefit of understanding the distinctions guards against misrepresentation of the intuitive thoughts people have, misleading comparisons at different layers of thought, and overestimation of differences across faiths, cultures, or individuals (Barrett, 1999; Slone, 2005).

A form of *combined etic-emic strategy* (Gelfand et al., 2002) is recommended that derives its content from real culture-specific beliefs. Under this perspective, the similarities and differences in content are tied to common cognitive mechanisms activated in workplaces. The model by which one conceptualizes religio-spiritual beliefs is neither theological nor functional, but cross-cultural by virtue of those common cognitive mechanisms. Belzen (2010) notes, "Higher psychic functions have a double origin: first a cultural and, after appropriation, an individual one" (p. 25). Tarakeshwar et al. (2003) likewise argue that exploratory cultural investigations can be sensitive to the varied cultural expressions across religions, but at the same time an etic approach "can elucidate connections between cultural dimensions and people's beliefs and practices" (p. 390). There are two methodologies that are sensitive to the situated nature of work experience and well suited to an emic-etic strategy. First, sense-making methodology pays attention to how and why individuals seek out certain types of information and subsequently find it useful and beneficial. Second, grounded theory examines phenomena as

they are situated in real-life work experience, along with tangible and intangible objects that populate the workplace, with a goal to uncovering higher-level themes or theories. Both practices are interpretive, inductive, and open-ended in nature. They uncover the general theories or etic elements by providing access to the common ways that humans undertake belief sense-making and work problem-solving with religio-spiritual awareness, while at the same time maintaining attention to culture-specific meanings. Both methodologies are discussed in the upcoming sections.

To fully understand the cross-cultural and workplace connections, *attention to comparative aspects* of religio-spiritual beliefs is crucial to methodology. Comparison is a crucial tool for gaining insight beyond the self-understanding of individuals constrained within a culture (Riis, 2009) and for revealing the significance of etic cultural dimensions and common religio-spiritual expressions that unify people across cultures and organizations (Tarakeshwar et al., 2003). Appreciating differences across religio-spiritual perspectives requires an adaptation of the ethnographic research principle of "simultaneous involvement and detachment" (Bell & Taylor, 2014, p. 551). This process of balancing insider-outsider perspectives is necessary because a major goal of management research is to make values and ideologies explicit by comparing and contrasting them from both inside and outside cultural and organizational boundaries. Such agnosticism assumes that it will take a carefully considered yet indeterminate number of iterations to discern the extent to which a religio-spiritual belief is understood to be differentiated from other beliefs, including spiritual-but-not-religious and atheistic/ agnostic viewpoints. Hence religio-spiritual beliefs are considered cross-cultural by virtue of the themes that define their diversity.

Finally, it should be explicitly stated that the above emphases on contextual factors,

natural beliefs, and accurate hermeneutics all point to a core idea of a *focus on aggregate relevance* (Tremlin, 2006)*.* Relevance is the mental state of viewing a god concept to be salient, applicable, useful, etc. and is the main mechanism by which natural religio-spiritual beliefs are understood to be the type of strategic information that is applicable to workplace experience. The concept of salience is used across multiple disciplines to denote the prominence of a unit of information in comparison to other units in the process of cognitive knowledge activation (Chiarcos, Claus, & Grabski, 2011). The phenomena that determine the likelihood that beliefs will be salient include availability, accessibility, applicability, and judged usability (Förster & Liberman, 2007). Accessibility is correlated with religious commitment (Cohen, Shariff, & Hill, 2008), and applicability with the level of congruence between the nature of the accessible information, the perceiver's needs or characteristics, and the stimuli present in the context (Higgins, 1996). When judging usability, one discerns the appropriateness of acting upon information in a particular situation. Construal also takes place to infer information that is not part of the person's immediate reality, and happens at a more abstract level the more distant the information is (Liberman, Trope, & Stephan, 2007). The abstractness of construals is by no means indicative of its import. In fact, higher-level construals are associated with higher levels of self-control (Fujita, Trope, Liberman, & Levin-Sagi, 2006).

     "Most people accept a set of religious beliefs as a package, later differentiating what is obligatory from the beliefs that are optional or appealing" (Brown, 1987, p. 23). Understanding the nature of relevance requires researchers to ask "why" individuals possess beliefs and "how" they are different. The "why" questions are concerned with the relevance of naturally derived beliefs that make them applicable to a situation. The "how" questions pertain to the ways that a belief differs on one side of a boundary compared with the other: boundaries include those

between the inside and outside of the organization; between sacred and secular; between one type of situation and another; between the personal and the institutional. These meta-assumptions or second-order beliefs about the "whys" and "hows" may reveal the nature of inference systems associated with relevance at work—automatic connections, intuitive leaps, ways of rationalizing—bring a closer understanding of the "aggregate relevance" of a belief, the activation of a whole set of mental systems that render supernatural concepts plausible (Tremlin, 2006). Tremlin concludes, "The most central role that religion plays in people's lives is to get things done, to make things right, and to keep them that way" (p. 112). With an eye to the strong relevance of the religio-spiritual thought, sense-making and grounded theory methodologies and their insight into situation-specific meaning are outlined in the upcoming sections.

How are beliefs of a religious or spiritual nature to be studied?

Recognizing that important cognitive processes may be at play when an individual traverses the organizational boundary and selected beliefs and values naturally become salient and useful, a question remains about how religio-spiritual beliefs are structured in relation to other psychological aspects of religiousness or spirituality. Scholars from a variety of fields have suggested that a hierarchy exists between various expressions of religiosity: Tsang and McCullough (2003) position the person's general religiousness (the *dispositional* layer) as an overarching trait that manifests itself through the person's experiences, motivations, and problem solving (the *operational* layer). (Although psychologists such as Tsang and McCullough use the term "level," the word "layer" is used in this part of the thesis to distinguish psychological hierarchies from organizational ones.) However, such a focus on religious persons rather than religious contents raises Wulff's (1991) concern that "once again, we have a study of a religious element removed from its traditional context" (p. 251). Schein's (1992) multi-layer model of

culture helps to explain how behaviours and artifacts are layered above values and other attitudes, which are in turn supported by basic and often taken-for-granted beliefs or assumptions. Comparable structures are expected to exist in both an individual's native faith community as well as his or her work environment, although the precise configuration is likely to differ depending on unique belief-attitude-behaviour connections of each context.

The problem of lack of theoretical grounding and cultural sensitivity in measurement (Hill & Maltby, 2009) signals the potential for conceptual advances to be made by focusing on selected layers of psychological functioning, rather than on religious persons or organizational culture. For example, exploring and contrasting the religio-spiritual content arising from an individual's beliefs can clarify the cognitive basis by which individual religiousness and spirituality span cultures and organizations, based on the understanding that "what religion has to do with gods lies in the relation of cognition and culture" (Tremlin, 2006, p. 146). Research parameters can specify the types of beliefs to be explored. For example, propositional or axiomatic beliefs about the world differ from attitudes or opinions about one's own religious experience. This bottom-up approach is in stark contrast to the top-down presumptions that religious experiences, feelings, behaviours, reasons, intentions, relationships, etc. can be rolled into single non-cultural constructs, or that one concept of religiousness, such as religious commitment or spiritual well-being, is automatically adaptable to a variety of contexts.

Hence, natural religio-spiritual beliefs comprise an important layer of non-reflective psychological functioning that has cognitively relevant connections to both the beliefs' substantive cultural origins and the individual's functional involvement in the workplace. As mentioned in Part A, other management scholars are also calling for development of belief-based conceptualizations and measures of religiousness (Lynn et al., 2009). They are taking cues from

mainstream psychologists of religion doing health research who are consistently choosing to focus on belief-based measures that are more narrow, theoretical, and content-based in approach (e.g., Hale-Smith et al., 2012). How workplace researchers can adopt this trend is outlined through two methodological options presented below, sense-making methodology and grounded theory approaches.

Sense-making methodology (Dervin, 1998, 1999) is proposed as an important approach to getting beyond beliefs as simply static pieces of information and discovering what they mean when employed in time and space. For example, the belief that "God desires equality for all" raises numerous questions: What kind of equality? Among different genders or social classes? Applied between employee and colleague, superior and subordinate, or practitioner and client? Equality in exercise of power or in individual rights? Intended to reduce oppression or mitigate prejudice? Enacted individually or collectively, through empathy or policy? The type of "sense-making" described here is articulated by Brenda Dervin and used primarily in two fields, communications and library and information science. It is distinct from the "sensemaking" approaches in management research (Weick, Sutcliffe, & Obstfeld, 2005) because it is concerned with exploring systems of meaning around perceived information instead of around workplace action as the central unit of analysis (for application of organizational sensemaking to workplace spirituality, see McKee, Mills, & Driscoll, 2008). Sense-making has been identified as a promising tool for exploring the effect of religiousness and spirituality on thought processes in the workplace (Fernando & Jackson, 2006), but few management scholars have used it for this purpose (see Young & Logsdon, 2005; Scheitle & Adamczyk, 2016).

Sense-making methodology uncovers "the ways people seek, use, and benefit from information" (Naumer, Fisher, & Dervin, 2008, p. 1) by examining information used by the

informant and looking both backward and forward: looking backward to the situations and

contexts that gave rise to the search for information, and looking forward to the relevances that

moved the individual forward and the outcomes that were aided by the information. Often

carried out in qualitative interviews, the methodology employs an open-ended questioning style

that explores the significance of what was experienced in a situation; the central "gaps" or

struggles that arose in the situation; how the gaps were "bridged" or surmounted; what

information or attitudes were relied upon in the bridging process; why that information was

helpful or relevant; what outcomes were facilitated by moving across the gaps (see figures in

Dervin & Foreman-Wernet, 2013).

There are several reasons that this methodology is uniquely suited to researching the

substantive, interpretive, and theoretical elements of workplace religio-spiritual beliefs. First, the

religio-spiritual belief is the quintessential unit of human information. All aspects of sense-

making that take place with other types of information (e.g., in communications) would be

magnified with religio-spiritual substantive content, given the complex network of experiences,

traditions, and narratives associated with religio-spiritual socialization. Natural religio-spiritual

beliefs correspond to information adopted by the whole self, the "body-mind-heart-spirit living

in a time-space, moving from a past, in a present, to a future, anchored in material conditions"

(Dervin, 1999, p. 730). As informants recount their experiences, they re-enact movement across

time and space and describe how "connectivities" (p. 745) with religio-spiritual beliefs follow a

particular pattern of behavioural agency or structure of belief construal. Given the relevance of

sense-making to religiousness and spirituality, Scheitle and Adamczyk (2016) conclude, "The

lack of reference to religion within the organizational sensemaking literature is surprising

because, as sociologists of religion have argued, religion might be the most powerful resource for

sensemaking that humans have at their disposal" (pp. 96-97).

Second, the phenomenological and interpretive approach of sense-making is very much in accord with the situation-specific, grounded methodology used in this study to discover how a person's natural beliefs address work-related concerns and enhance human functioning. When probing the meaning of beliefs, inevitably one is a not asking the informant to quote dictionary definitions—that is, to say the same thing with different words—one is interested much more in the "gaps and bridges," in knowing what a belief "is" by what it "does." Since people at work are inevitably in flux between certainty and uncertainty (Naumer et al., 2008), religio-spiritual beliefs are the ultimate remedy to mentally bring order to the chaos. "Sense-making thrusts itself between chaos and order" (Dervin, 1999, p. 730), discovering how beliefs address the inevitable "gappiness" (discontinuity, incompleteness) of life at work. Hence Dervin consistently characterizes sense-making as a study in "verbs" instead of "nouns." For this study, the verbs speak to how beliefs are used, how they define the person, and how they are helpful. Verbs also characterize how beliefs are naturally developed, how they appear distinct, and how they become integrated.

Third, the metatheoretical stance of sense-making methodology is in tune with the theoretical objectives of this study. Rather than simply catalogue a disjointed list of theological beliefs, this thesis is concerned at a higher level with the themes that drive the selection of certain sacred thoughts for work-related existential concerns. Sense-making provides what Dervin calls a "metatheoretic tool" (Dervin, 1999, p. 728) to achieve the objective of bridging research disciplines and paradigms. From the data, it is the bridging of domains that must be made sense of, since the attitudinal, cognitive world is being bridged with the experiential, situational world of work and the cultural, transcendent world of religion. Using sense-making is

less about what beliefs are and more about what people really need out of them. "The bottom-line goal of Sense making from its inception has been to find out what users—audiences, customers, patients, clients, patrons, employees—'really' think, feel, want, dream" (Dervin, 1998, p. 39). While challenges posed by traditional doctrinal beliefs may have deterred management researchers from further study, sense-making helps researchers to uncover the etic, shared, or cross-cultural aspects of religiousness and spirituality by concentrating on the "verbing" or commonly experienced aspects of using those beliefs. Dervin (1998) notes that if sense-making investigation is "anchored in verbs and in the material conditions within which they arose, an important result is a higher capacity of all parties to understand one another." (pp. 41-42). Now that I have covered aspects of methodology that focus on the information inherent in beliefs, I further address situational grounding through a discussion of grounded theory.

Religiousness, Spirituality, and Grounding

Why is grounded theory a suitable methodological approach?

As a way of achieving convergence out of my wide-ranging discussion, I reiterate that my goal has been to take the relatively scattered state of research on workplace religiousness and spirituality and present a more rigorous approach to theoretical development and empirical research, one that is grounded in individual workplace experience. It is fitting, therefore, to illuminate the methodological tradition that is most compatible to the questions raised about the workplace relevance of natural religio-spiritual beliefs, without discounting other methods. *Grounded theory* (Glaser & Strauss, 1967) has been noted for being "particularly useful for examining those situated processes" (Locke, 2001, p. 95) such as decision-making, socialization, and change in organizations. Locke notes that the organization is characterized as having a unique set of objects—physical, social, or linguistic—and these can set the context within which

religiousness and spirituality generates meaning. Grounded theory is based on the philosophical stance of symbolic interactionism, which posits that inquiry must make direct contact with the day-to-day empirical world being studied. Grounded theorists enter a research setting with an interpretive lens on thought and behavior at the symbolic (meaning creation) and interactional (social process) levels (Locke, 2001).

Grounded theory aligns with the view that whatever multidimensional scales, qualitative techniques, or other research tools are used should reflect a conceptualization of religiousness and spirituality that has been *rooted in workplace experience* according to the methodological implications discussed above. There is a variety of reasons that the current perspective on religiousness is strongly characteristic of grounded theory while having unique features that set it apart from conventional applications. According to Locke (2001), an examination of the historical moment at which the methodology appeared reveals that grounded theory is in fact a hybrid of two philosophical perspectives. First, the modernist paradigm emphasizes making explicit the links between natural data and resulting theory, and leads to systematic strategies to establish the reliability, validity, and generalizability of observable realities; second, the interpretivist paradigm is concerned with subjective experience of the social world and the constructed meaning of the actor's responses (Locke, 2001). Because grounded theory is versatile in its ability to adjust to a chosen paradigmatic perspective as well as absorb multiple theoretical stances, this makes it suitable for simultaneously being inclusive of perspectives that are both etic and emic, and both analytic and descriptive—that is, *both "cross" and "cultural."* It is with this understanding that grounded theory is successful in producing what Locke (2001) refers to as substantive (i.e., cultural) and formal (i.e., psychological) theories, as well as descriptive (i.e., categorical) and relational (i.e., connective) insights.

At the same time, the study of religiousness calls for a well-specified approach to the use of grounded theory. Grounded theory as originally conceived is described as an "inductive, comparative, emergent, and open-ended approach" (Charmaz, 2014, p.12), such that researchers advocate the avoidance of a priori theorizing in order to ensure neutral, value-free observation. However, religio-spiritual experience is such a vast, complex, deep-seated phenomenon that it is unwise to embark on data gathering without understanding how the data collection process itself is socially constructed based on the circumstances and preconceptions introduced by the researcher (Charmaz, 2014). The tendency in management research on religion is to bracket the contextual parameters, focusing on "how management theory and practice influence or promote a better understanding of religion and religious organizations" (Dyck, 2014, p. 25). While the organizational insights may be fascinating, the results may be perceived as too idiosyncratic or incidental to be the basis for constructing general theories about organizational behaviour or workplace attitudes. The alternative, then, is to bracket the psychological parameters or a specific layer of human functioning—for example, the attitudinal (or specifically belief) layer of cross-cultural religio-spiritual beliefs, as witnessed in common interactions of everyday workers across a range of organizational contexts.

It is unfortunate that few workplace scales of religiousness have been inductively developed through inductive qualitative inquiry, although this has been done more frequently for measures applied to health research (see Part A). Grounded theory practices help researchers to take empirical observations from a deliberately chosen phenomenon and draw out of them a pattern of categorization that eventually reveals, at a higher level of conceptualization, how various categories relate to each other. To achieve richness in theoretical development, religiousness must be conceptualized not only at the organizational level but also at the level of

religio-spiritual psychological functioning. Based on the prominence of religio-spiritual beliefs throughout the history of both theological and psychological scholarship, it is suggested that religio-spiritual beliefs could be a central focus, keeping the scope open for inquiry into a wide range of meanings associated with such attitudes. The task of revealing analytic generalizations about some aspect of the social world through grounded theory (Locke, 2001) is focused on the cognitive and cultural patterns conceptualized across the different ways of seeking the sacred, not the patterns in one particular religious setting or event.

The exploration of one particular level of religiousness or spirituality (e.g., natural religio-spiritual beliefs) would be an effort to establish one of the "basic social processes" (Glaser, 1978) in the intersection between religiousness, spirituality, and organization. According to Locke (2001), this approach is in line with later adaptations of grounded theory in management research where prior specification of existing theory and conceptual boundaries is required in order to reduce the scope of data gathering to a manageable level. Given the substantial amount of existing general theory on the psychology and cognitive science of religion (religiousness), the task for researchers is not new theory generation but what Vaughan (1992) calls "theoretical elaboration"—expansion and illumination on top of previously developed theory. Like Vaughan's study of organizational misconduct across contexts, the concern for religio-spiritual beliefs is not in the depth of understanding esoteric phenomena, but for the nature of its variation, interaction, and relevance in common workplace situations. Given that two versatile methodologies are now available for exploring beliefs grounded in the workplace, it is the aim of the final section below to specify the range of psychological and situational possibilities that could be considered to possess workplace grounding.

How should workplace grounding be conceptualized for individual beliefs?

At first glance, the definition of domain-specific workplace grounding appears obvious, possibly consisting of instances in which the individual takes on the role of employee or volunteer in an organizational context. However, because I am considering the individual-level experience of religiousness and spirituality among a myriad of diverse situations, it becomes important to consider how such experiences could vary, and whether aspects of the individual's situation provide insight into how such variance occurs. Since situations do differ, it is possible that the actualization of religio-spiritual beliefs could be viewed differently depending on the paradigmatic perspective. For example, the perspective of a new recruit in the workplace could be interpreted differently from that of a close colleague, a department head, or career counselor examining the same experience.

Scholars have discovered that the work of Ken Wilber has great value in fully appreciating the distinctions between various paradigms, perspectives, and levels of human experience (Benefiel, 2003; Robledo, 2014). Wilber developed his theories in order to foster an inclusive, all-embracing vision that incorporates the proliferation of philosophical approaches brought to bear upon the most challenging of human problems. Although many of his philosophies are speculative in nature and beyond social scientific verification, his basic approaches to understanding human phenomena have proved useful in a stunning variety of disciplines (Esbjörn-Hargens, 2010), and of late have garnered attention in organizational literature (Edwards, 2010; Paulson, 2002), some in social scientific management discourse (Kriger & Seng, 2005; Küpers & Edwards, 2008; Landrum & Gardner, 2005; Pauchant, 2005; Perloff, 2010; Robledo, 2014). Because the scope of his ideas encompasses both fully subjective and strict scientific perspectives on life, there is space for spiritual and integrative perspectives to

be incorporated holistically.

Insert Figure B.3 about here

Three concepts best illustrate the use of Wilber's Integral Theory for workplace beliefs. The main concept is the "all quadrants, all levels" model, upon which the other two concepts, Integral Methodological Pluralism and the concept of levels, are applied (Wilber, 2000a, 2000b, 2006; Wilber, Patten, & Leonard, 2008). I describe the structure of these concepts or models as I explain, step-by-step using Figure B.3, the transferability of its elements to characterizing workplace-grounded and natural religio-spiritual beliefs, using the scenario of religious discrimination as an illustration. The *all quadrants, all levels* (AQAL) model presented in Figure B.3a consists of two essential dimensions across which all phenomena vary: the singular (individual) versus plural (collective) perspective, and the inside (interior) versus outside (exterior) perspective. The intersection of these perspectives produces four quadrants: the subjective, intersubjective, objective, and interobjective (referred to in vernacular language as "I, We, It, and Its"), each of which cannot be understood from the viewpoint of any other quadrant.

Applied to the AQAL model, *Integral Methodological Pluralism* (IMP) adds another layer to each quadrant by positing that each perspective can be approached from one of two modes of research inquiry: the first-person perspective and the third-person perspective. As shown in Figure B.3b, Wilber presents eight disciplinary paradigms depending on whether first- or third-person perspective is taken (Esbjörn-Hargens, 2010). The transference of these paradigms to the workplace is represented in Figure B.3c. The concept of *levels* suggests that there is a hierarchy across all quadrants "wherein each new level transcends the limits of the previous levels but includes the essential aspects of those same levels" (Esbjörn-Hargens, 2010,

p. 41). Generally, the progression from a lower to higher level reflects immersion into increasing spiritual and integral understanding. With this greater awareness, greater depth and complexity of reality can be grasped. On an AQAL diagram, this progression is indicated by the arrows directed to the centre as shown on Figure B.3d.

Before embarking on an explanation of the above models' application to natural workplace religio-spiritual beliefs, it must be highlighted that the current study's focus on individual belief necessitates what Wilber refers to as the "quadratic" approach to understanding the entire model, that is, where the main interest is in individuals' accounts as they are situated at the centre of alternative perceptions of reality, whether experiential, behavioural, cultural, or social/systemic in nature (Esbjörn-Hargens, 2010). Hence the central phenomenon of interest in this study is individual ideation (the generation of thoughts pertinent to an experience) and the variation in beliefs and other attitudes depending on a focus on singular, plural, inside, or outside stance. At the most basic level, the *ideational focus* is *individual* or *collective*, focused on either the *self* or the *other*, as shown in Figure B.3c. At a higher level, however, the lower levels are transcended and sacred ideas and sense-making are incorporated, as shown in Figure B.3d. The adaptation of Wilber's concepts described above to workplace situations and beliefs will be referred to as the *Workplace Integral Model.*

Turning now to an explanation of the four quadrants of the Workplace Quadrant Model, as shown along the vertical dimension and left-hand side (labelled "relating" as explained further below), self-focused *personal* ideation (top left quadrant of Figure B.3c) is the *subjective* introspection upon one's own condition and possesses little relational dynamics except with one's *self*. In the example of religious discrimination, a woman who is shunned for holding and acting upon unpopular religiously based beliefs about honesty may face intense inner conflict

regarding the legitimacy and viability of her religious identity in the secular world. Other-focused *interpersonal* ideation (bottom left quadrant of Figure B.3c) is also subjective but is generated out of the experiences and thoughts that result from relations with others. The *intersubjectivity* of such conditions are brought about by the diversity of considerations that are introduced by the presence of the *other*, such as the perceived meanings and effects generated by the space between people in shared interactions. Such perceptions include inferences that are made about the thoughts of other people along with one's response to them (see discussion of intersubjectivity in Moran, 2000 and Theory of Mind Mechanism in Tremlin, 2006). For example, the woman with strict religiously based views on honesty may experience difficulties with a male co-worker who ostracizes her and obstructs her work, leading to subsequent efforts to foster shared understanding and mutual respect and develop a renewed sense of what their future relationship means for both parties. When the personal and interpersonal are viewed from the third person, individually centred views are described as a person's *self-concept*, whereas collectively realized ideas are considered aspects of *work relations* (refer to Figure B.3c). The self-singular-individual versus other-plural-collective comparison is distinct from the inside-outside dichotomy, which is explained next.

Along the horizontal dimension of the Workplace Integral Model, the *contextual focus* pertains to the extent to which work impinges upon an individual's ideation. On the one hand, the above discussion assumes that the left-hand quadrants represent the subjective or intersubjective phenomenon of *relating* (refer to Figure B.3c). Hence they are *interior* to the extent that they remain relatively free from the externally imposed goals and objects from the socially constructed world of work (Astley, 1985). Individuals possess religious or spiritual potential based on the presumption that their self-concept and culture are defined oftentimes

through childhood socialization, social networks, or cultural heritage based wholly outside of work. Relating is apprehended through the interpretive inquiry of subjective realities that are not wholly perceptible from a scientific view (Robledo, 2014). On the other hand, the phenomenon of *working* is an *exterior* phenomenon because its sensibility is grounded in that which is definable from the stance of the "science" of administration and codified upon assumptions that are seen as *objective* from the perspective of an individual, or *interobjective* within a shared or universal system (Robledo, 2014). Management practice and research originate out of ideation that is predominantly right-handed or exterior because they are based on the creation and maintenance of order, whether the efficient ordering of functioning, the just ordering of human relations, or the predictable ordering of outcomes (Baba, 2004). Hence the basic essence of working is "not mechanistic but phenomenological" (p. 136) to the extent that all "planning, organizing, staffing, leading and controlling" (p. 139) are all psychologically referenced to norms, objectives, theories, and roles that induce corresponding attitudes of accountability, desire, identification, and attachment. Accordingly, the tension and interdependence between human agency and organizational artifacts are considered the defining characteristic of organizational life (Astley & Van de Ven, 1983).

Applying the self-versus-other distinction on the right-hand or working side of the Workplace Integral Model, a self-focused *vocational* ideation (top right quadrant in Figure B.3c) is in essence a concern with objective elements that tie individuals with their employment irrespective of existential considerations of others. This quadrant involves an individual's consideration of work-related values, job requirements, person-job fit, career development, and so forth. Such considerations, although personalized, are focused on abstracted, programmatic elements of commonplace work experience that do not call for active engagement in any type of

collective, interactive experience. In the case of the honest religious woman, the experience of

discrimination based on her strict behaviour and reasoning may bring her to consider whether her

religious or spiritual beliefs are compatible with her responsibilities as a member of an

established profession. Conversely, other-focused ideation at work is associated with

involvement in practice-related or *practical* aspects of management (bottom right quadrant of

Figure B.3c). In this quadrant, the individual embraces the struggle of navigating the conflicting

values and expectations from the complex reality of organizational life. Many of these

complexities are introduced by the substantial pluralism of alternative paradigms in this quadrant

(Robledo, 2014). In practical ideations, the collective or interobjective view of organizational

structures, systems, and contingencies are connected to some generally accepted theory of what

management is. With regard to the discrimination example, the religious woman may address her

difficulties by making recommendations to her employer for more inclusive and ethical policies,

referring to ideas taken from diversity management, corporate social responsibility, or ethical

leadership. While the vocational and practical are first-person stances, the third-person view of

vocation is considered a matter of *occupational congruence*, and practice viewed from the

outside is traditionally considered to consist of *management issues* (refer to Figure B.3c).

The higher-level elements of the Workplace Integral Model are explained in the

following parts of the thesis. In fact, two higher levels are apparent. The first level is the level of

natural religio-spiritual beliefs, that subset of human ideation that involves a sacred element and

is reflected in the religio-spiritual "modules" labelled *identity*, *humanity*, *calling*, and *service* (as

shown in Figure B.3d and discussed in Part D). The second and highest level is the level of

religio-spiritual sense-making, that part of human thought where individuals construct meaning

to connect the sacred to aspects of their human existence and experience (as discussed in Part E).

Part B Discussion

My pursuit of religiousness and spirituality is meant to move beyond the question about what religiousness or spirituality is—that is, general definitions and dispositions—to specific questions about how religiousness arises, transforms, and survives within the workplace setting. The discussion of *culture* in relation to religiousness reflected a top-down, macro-level approach to framing the disciplinary parameters of inquiry. This subsequently led to the introduction a bottom-up, application-focused approach to *definition*, *conceptualization*, and *cognition* in order to advance understanding of the workplace domain specificity. The challenge, then, for developing methodology is to provide a nuanced understanding of the mechanisms and conditions by which aspects of religiousness—or more specifically, natural religio-spiritual beliefs—are psychologically retained, activated, and perpetuated when considering the workplace context in particular. Today scholarly advancement is still forestalled on such questions, echoing the concern that "none of the models, paradigms or approaches to the psychology of religion considers the *actual psychological processes that are required to draw continuing support* for any religious content" (Brown, 1987, p. 107, emphasis added).

Lester Brown's final statement in *The Psychology of Religious Belief* sums up the two sides of religiousness: "In one sense each person seems to create their own religion and in another they react to what is made available to them" (Brown, 1987, p. 218). This interdisciplinary discussion has fortified the conceptual and methodological basis for researching religiousness and spirituality in organizations. My approach provides an understanding of the psychological means by which culturally generated religiousness may become salient in the organizational context, and the mechanisms that link religio-spiritual beliefs to innate cognitive needs. Better understanding will help researchers build measures of religiousness that have clear

conceptual basis (Hill & Edwards, 2013). Methodological improvements can generate robust insights into cross-cultural management challenges, including human resource management and workplace diversity (A. Ryan, McFarland, Baron, & Page, 1999), in an age where the prevalence of cross-cultural human resource research has historically been very low (Gelfand, Raver, & Ehrhart, 2002).

The aggregate relevance of workplace-related god concepts—the psychological "gestalt" of religiousness and spirituality—allows the distinction between religiousness and other forms of cognitive-affective content to be apparent. The cognitive inference potential is judged by how the sacred invokes strong emotions associated with the ideas humans think about. It engages a full range of attitudinal and experiential states—in other words, gods make people delighted, angry, remorseful, etc. and facilitate the sense of attachment that bring about feelings of security and comfort (Kirkpatrick, 2013). Questions remain. Does cognition influence content and then culture, or the other way around? Culture cannot be received or propagated unless cognition has developed to become capable of absorbing it, but cognition cannot transmit ideas that are not compelling in view of collective human struggles. Nonetheless, I too believe that "it is attention to this shared psychology, and to the conceptual unity beneath cultural diversity, that revivifies the 'comparative' study of religion" (Tremlin, 2006, p. 146). At the same time, culture outside of cognition offers a multitude of possible ideas for the mind to organize personal and social life. There is no lack of groups peddling divine answers to life's ills. Those ideas that "stick," however, could bear similarities that accord with societal or organizational conditions.

What should a workplace psychology of religiousness and spirituality be applied to? "Religion fits firmly within existing theories that try to explain employee beliefs, attitudes, behavior, and interactions and has the potential to extend them in useful ways" (J.E. King, 2008,

p. 220). Tracy (2012) adds, "understanding more about how individual religiosity affects behavior has the potential to shed light on a range of key issues in management including leadership, power and politics, and decision-making" (p. 26). Religio-spiritual beliefs are more noticeable than ever before especially as religious ideas are often not in accord (Hicks, 2003). If non-reflective or intuitive beliefs are understood to be a truer representation of what people really believe when left to their own devices, then it is possible that the workplaces of for-profit and nonprofit organizations are superior to religious organizations for research inquiry. In the workplace outside of the normative control of religion, the natural religious cognitions of individuals are more likely to be fully operative. Those natural thoughts that are considered relevant are revealed through the wealth of attributions, intuitions, and reflections that arise from dealing with diverse workplace relationships and challenges.

There is growing conviction that, as a discipline, the psychology of religion must move away from grand theories of the universal characteristics of religiousness and develop mid-level theories that have already had success in areas such as attribution processes, attachment styles, and religious coping. Hill and Gibson (2008) explain how attribution theory lacks the conceptual grounding to be applied to domains such as mental health. At the same time, attachment theory is widely used as a framework for child socioemotional development, and coping theory is associated with stressful life circumstances. Belzen and Hood (2006) note that hermeneutical methods (such as grounded theory) have the potential to complement mainstream empiricist-analytical methods where gaps and limitations are obvious.

Finally, researchers must not be afraid of acknowledging that the substantive beliefs originating from religious and spiritual traditions have a powerful role in social settings, and hence the research mindset must be both theologically and theoretically attuned (K.D. Miller,

2015), rather than simply geared toward using spirituality to maximize financial returns (Dyck, 2014). Workplace research on individual religiousness and spirituality, being grounded in a culturally heterogeneous context, is stunted by the lack of its own established cross-cultural theory that can be validly applied to the richness of religio-spiritual thought. It is time for a turn toward a workplace psychology of religion (Lynn et al., 2009) that is grounded in the nature of cross-cultural differences in and among organizations.

PART C: METHOD FOR EMPIRICAL RESEARCH

Part C Introduction

The purpose of this study is to investigate the structure and role of natural religio-spiritual beliefs of individuals in the workplace. This is accomplished through detailed interviews with employees of nonprofit and for-profit organizations who identify themselves as committed to their faith. Given the lack of a theoretical foundation regarding the characteristics of cross-cultural religiousness in organizations (except for concepts such as work-related calling; Myers, 2014), such an approach builds a deeper understanding of how beliefs across cultures influence organizational behaviour, and is intended to set the stage for theory building and measurement of religio-spiritual differences in the presence of cultural diversity. The approach starts not from assumed doctrinal beliefs of established faith communities, but from the closely held convictions that come naturally to people's minds as they work.

In the literature, it is scarce to find any research that inductively and systematically investigates the natural religio-spiritual beliefs that are salient to individuals in the organizational context, although qualitative work has been done for other purposes such as health research (see Part A for review). Open-ended questions often do not ground the inquiry in specific situations, but instead ask informants about their espoused beliefs and values. A few studies that are worth mentioning include Jeavons (1994), Leung et al. (2002), and Kinjerski (2008). Jeavons focused on the religious attitudes of managers in Christian nonprofits toward their work, in attempts to distinguish the beliefs and values that make a faith-based organization successful. Leung et al. interviewed two cultural groups about general beliefs not tied to any particular context, and used these to develop their social axiom measure. Kinjerski interviewed workers regarding how they experience "spirit at work," in order to develop items for a measure of spirituality.

Method

Participants

Tracey (2012) remarks that the religious non-governmental organization may be particularly suited to the study of religiousness and spirituality. It consists of individuals who are consciously "faith-based working in a secular way" (J. Berger, 2003, p. 21) with a heightened sense of the sacred due to subtle organizational reinforcement of their collective identity, image, and reputation. Cohen et al. (2008) found that highly religious and non-religious people accessed their beliefs more quickly than moderately religious people, and that quicker access to beliefs is associated with religious behaviour such as church attendance. For these reasons, accessibility of beliefs in secular workplaces, especially those not affected or open to religious or spiritual influences, may pose a challenge if the sampling and interviewing is not done with intentionality. Similar to Krause (2008), a purposeful sampling strategy (Patton, 1990) was used for the current study, with the aim of maximizing salience and providing reasonable representation of the range of religio-spiritual beliefs in the modern workplace.

The initial portion of interviews was targeted at informants in nonprofits with a faith-based mission, working in non-religious occupations, who self-identified as being committed members of their religious or spiritual community. Employees of a faith-based nonprofit are more likely to think about and practice their beliefs in the context of their work because this is explicitly encouraged by the organization. Outside of the limited time that non-clergy workers spend in strictly religious or spiritual activities, such as religious assemblies or education, these administrators, marketers, and accountants, etc. encounter many experiences that are common across both faith-based and secular environments. While variation in faith traditions was maximized, the job or occupational focus was intentionally constrained to commonplace work

functions among people with mid-level professional and administrative occupations. For-profit versus nonprofit accountants, for example, experience much similar conditions than, say, deep-sea divers and paramedics in their exceptional circumstances. The sampling is not considered theoretically based because there is very little prior theory on what psychologically categorizes the cross-cultural religious differences (hence the need for this study; see also Part A).

Insert Tables C.1, C.2, and C.3 about here

Thirty (30) informants were interviewed to identify religio-spiritual beliefs that came to mind naturally within the context of their work and career. The female-male split was 60% (18) female to 40% (12) male, ranging in age from the 30s to the 60s (11 were 30-39, 5 were 40-49, 7 were 50-59, and 7 were 60-69). Candidates with at least five years of work experience were encouraged to participate. Some were recruited by approaching organizations to send an open invitation to their employees or volunteers, and others were invited through a snowballing approach. A $20 to $30 incentive was offered, although only half of the informants ended up keeping the funds; the others mostly requested that a donation be made to a charity of their choice. The amount was kept low enough so that the monetary reward would not be a strong incentive for insincere informants to participate. Beyond the thirty interviews analyzed, two candidates who were unemployed and clearly did not have much to say about their faith were excluded from the sample. The materials used for recruitment, including letters, forms, e-mails, and flyers, are presented in Appendix B. The industries, occupations, and faith traditions represented in the sample are presented in Tables C.1, C.2, and C.3.

Informants were drawn from the top six most populous faiths in Canada (Statistics Canada, 2011): Christianity (including Catholics and Protestants), Islam, Hinduism, Sikhism,

Buddhism, Judaism, plus the spiritual-but-not-religious segment. These religions represent

movements that have had significant cultural and institutional influence on their followers. Due

to lack of theory on what constitutes deep-level religious diversity, choosing the top six religions

was considered an arbitrary but safe approach to ensuring enough diversity to investigate

fundamental phenomena through the data analysis, and to cover the vast majority of the global

population, even with the multitude of small religious sects and indigenous groups in existence.

Similarly, differences due to sector, occupation, status, or age could not be theorized beyond the

tacit assumption of greater salience among informants who were committed religious followers

and had a reasonable amount of work experience.

The number of informants was determined based on achieving theoretical saturation (the

point at which adding informants has incrementally minimal benefit; Glaser & Strauss, 1987)

regarding the nature and structure of natural workplace religio-spiritual beliefs. The focus was

not on cataloguing religious or spiritual content, which would be innumerable if all variations of

religion and spirituality were accounted for. Three informants has been found to be a number at

which each additional interview began to add diminishing information (Dyck & Starke, 1999)

about Western versus Eastern perspectives to discern whether themes emerge.

Procedure

Each interview was 90- to 120-minutes long and was conducted at locations that ensured

comfort and privacy. (Only three interviews were conducted partially or entirely over the

telephone.) The interviews were audio recorded, and the data collected were supported by

comprehensive note taking following selected guidelines from Miles and Huberman (1994).

Contact summary sheets included all the memos taken during the interview. Post-interview

reflections captured the most salient issues or themes, the scope of information included and

omitted from the interview, and actions that could be taken to improve future interviews.

In the spirit of the critical insights in prior sections, the current method involves a carefully considered conceptual framework that has been developed specifically to investigate natural religio-spiritual beliefs and sense-making connections that are associated with real work situations. Eight principles discussed above are applied to the method: domain specificity; situation-specific approach; consistent layer of analysis; consistent form of meaning; focus on natural beliefs; combined etic-emic strategy; attention to comparative aspects; and focus on aggregate relevance. The following sections explain how each principle was applied.

To achieve *domain specificity*, the qualitative, hermeneutic approach (Belzen, 2010) of the grounded theory interview method (Charmaz, 2014; Glaser & Strauss, 1967; Locke, 2001) respects the informants' own accounts of their religio-spiritual meaning systems within the workplace context rather than imposing predefined structures from religious creeds. The interview guide is presented in Appendix A.

A *situation-specific approach* is adopted since it is likely that religiousness plays a major role in the meaning systems attached to significant work situations (Park, 2012b). After warm-up questions on the informant's personal and professional background, recall was induced by asking informants to describe experiences where thinking was stimulated regarding their personal beliefs due to the importance or difficulty of the situation. Informants were prompted to consider situations having to do with career considerations or adjustments to change; interpersonal or leadership challenges, where they are relating to or influencing others; administrative, technical, or policy decisions; and ethical dilemmas. This range of everyday situations is in accord with the interpersonal, informational, and decisional roles associated with managerial experience (Mintzberg, 2009), as well as broader career deliberations faced by all working people.

After a narrative was invoked and the informant became mentally immersed in the situation, the recommended approach asked them to recall the thoughts, convictions, truths, expectations, assumptions, ideas, and any other personal beliefs that arose naturally during that experience. The beliefs, while not subconscious, were only retrievable as the informant mentally re-enacted the situation. For situations considered important by the informant, certain beliefs were likely to be easily retrievable and to have deep connections with various aspects of the experience. The situation specificity immediately constrained the informant's response to authentically held beliefs that were internally consistent with their detailed account of the situation and other experiences (feelings, outcomes) that took place. The questions inductively explored any type of belief including secular beliefs, but to achieve a *consistent layer of analysis* they focused on beliefs that made some sort of descriptive, evaluative, or prescriptive statement (Rokeach, 1968) beyond the immediate situation, whether applied to the self personally or to the world in general. Hence such beliefs are inclusive of supraordinate worldview beliefs that may provide the basis for practical values or norms (Koltko-Rivera, 2004).

The conversation then transitioned into a focus on the subset of situation-salient natural beliefs that the informant subjectively considered as religious or spiritual in nature, based on a broad definition of the sacred, divine, ultimate, etc. This constrained the beliefs to a *consistent form of meaning* because the beliefs were proximal to the situation and relatable to goals and objects within the work context. Problems with response bias, social desirability, and "correct" answers are common in religious research (L.B. Brown, 1987), and hence the data collection did *focus on natural beliefs* and therefore accessed the more intuitively activated beliefs that were tied to the context. Although much research attempts to unearth the implicit factors and cognitive biases related to religiousness, the use of direct self-reports is an effective way to access honest

and true belief content. Possibilities for probing additional intuitive-level thoughts as they emerged included exploring how informants conceptualize God's role in the situation, what they believed God required of them, or what they perceived God was doing, thinking, or feeling (Barrett, 1999). The interviewer was careful to manage the potential for priming by avoiding any questions or prompts that may induce doctrinal or reflective beliefs (e.g., "What are your beliefs?" "What do you believe about . . . ?").

A *combined etic-emic strategy* was achieved through several means. In addition to questions focused on situations and beliefs, sense-making probes invited the informant to speak to the significant aspects of the situation that entailed struggle or concern, the manner by which the beliefs helped to address the struggles, the reasons that the beliefs were relevant or distinct, and the conclusions resulting from using the beliefs (Dervin & Foreman-Wernet, 2013). These insights help to explain the connections that are experienced cross-culturally by individuals in the workplace. Tracy (2012) comments that "an area where management scholars arguably have greater potential to make a distinctive contribution concerns the role of religious identity in secular organizations. For example, exploring the relationship between individuals' religious identity and their professional identity, the tensions and contradictions that may exist between them, and the processes through which they are reconciled, has the potential to make an important contribution" (p. 29). The quote alludes to the importance of *attention to comparative aspects*, another sense-making tool to address etic concerns.

Three sense-making comparisons were explored through the interview method, focused principally on understanding the distinctions that religiousness and spirituality bring to the situations and beliefs. First, the informant was asked to comment on why certain beliefs were considered religious or spiritual in the context of the situation and not others, as a way to uncover

a grounded definition of the religio-spiritual aspect of belief. Second, the informant was asked to comment on the difference between situations where religio-spiritual beliefs were salient—such as those that they discussed—and other situations where such beliefs were not in the foreground, in order to reveal the primary contextual features that indicate situational relevance. Third, the informant was asked to compare the situation-specific religio-spiritual beliefs with the general category of doctrinal beliefs and values that they may hold, and with employer beliefs and values, to give insight into the psychological characteristics of reflective (espoused, idealized) versus natural (intuitive, tacit) beliefs. To understand the distinction, one should bear in mind that beliefs are reflective or natural on the basis of their cognition, not their content, and that a belief that is mainly reflective in certain situations (e.g., economic justice is not naturally applied to finances in a family context) may function as a natural belief in other situations (e.g., economic justice is naturally applied when dealing with contracts or policies in a work context). To aid in comparison, background documentation was requested from each interviewee on the beliefs and values of their faith tradition (e.g., statement of faith) as well as their employer (e.g., mission/ vision/ value/ philosophy statement). These materials were used at the appropriate time for comparison once situationally relevant beliefs were surfaced.

Generally, the practice of comparison—of the variation in situational conditions, the nature of the differences between beliefs, and the differential application of beliefs—was a tool for theory building and sense-making regarding *aggregate relevance*. These questions specifically surface higher-level meta-assumptions and sense-making bridges—beliefs about beliefs—about what aspects of a situation make it worthy of sacred import, why a particular belief has sacred relevance, and how a belief is salient and intuitive rather than just endorsed or espoused—all in the context of work. General psychological characteristics of religio-spiritual

beliefs were observed that illuminate the specific subject matter, layers, and connections that could expand understanding of how existing psychological theories can be further applied to religiousness in the workplace.

Validity

Although the overall research design offers the methodological clarity and rigour of grounded theory and sense-making approaches, broader principles and theoretical considerations shape the manner by which data were collected. Validity was achieved using techniques unique to qualitative research, such as ecological, communicative, and cumulative validation (Belzen & Hood, 2006). *Ecological validity* strives to achieve proximity to the "life-form" of the participants. A central consideration in the current study was the precise manner by which workplace relevance was reflected in the process of data collection. The interview questioning procedure began not with querying beliefs, but with asking about important or difficult situations that were encountered by the informant. Situations that are themselves salient because of the cognitive demand required to deal with them likely made them memorable and prone to the activation of beliefs (Weaver & Agle, 2002). Informants could be asked, for example, to think about situations where moral guidelines are in flux, organizational authority is weak, conflict exists between individuals, or individuals struggle with their own limits.

Communicative validity is concerned with controlling and enhancing the manner by which informant comments are surfaced and interpreted. Tendencies toward social desirability were mitigated by the situation-specific method above. Informants spent considerable time describing situations in detail (see archetypal vignettes in Exhibits A to D), and thus became cognitively embedded in them before talking about beliefs and sense-making. Such embeddedness made it difficult for informants to being making up responses, thoughts, ideas,

etc. that arose in the situation. Some of the beliefs expressed, although comprehensible at least to a certain extent by the researcher (due to his background in theology and comparative religion), were not fully understood without probing. Informants were asked to clarify their thought processes and the meanings associated with foreign ideas. Given that the religio-spiritual ideas were expressed in a secular context, this helped to ground the discussion in the daily experience of work. Moreover, much of the inquiry focused on the relevance of beliefs to situations, and to differences between beliefs and between situations. The procedure carefully noted background details that came up during conversation, such as career information or religious experiences, for later use as prompts to further ground the data.

Cumulative validity is the process of comparison with various sources and methods. In line with grounded theory research practices (Locke, 2001), the process of analysis was supported with the use of archival material to prepare the researcher to understand the ideas expressed. Several types of sources were reviewed, including source texts on comparative religion (e.g., Beverley, 2009; Smith, 1991) and management research involving cross-cultural religious content (e.g., Fernando, 2007; Kriger & Seng, 2005), in addition to the religious material provided by informants.

Analysis

All interviews were transcribed and then checked by a thorough reading of the transcript while listening again to the audio recording. Independent checks of six cases resulted in a transcription reliability rate from 99.1% to 99.9% and an average of 99.6%. Names of individuals and organizations, and some situational details, were removed to maintain confidentiality. Transcripts were manually coded using the Altas.ti qualitative analysis software. Initial and higher-level coding employed grounded theory techniques (Charmaz, 2014; Locke,

2001). The range of initial codes varied from descriptive to interpretive codes. Codes were developed inductively from informant responses, and then grouped into categories and analyzed for themes, focusing on units of thought rather than word-by-word or line-by-line coding.

Constant comparison (Glaser & Strauss, 1967) was employed to make the analytic inferences that would give rise to the second level of coding using "focused codes" or themes. How themes are inferred is often not explained in methodological writings. Charmaz (2014) explains that focused codes are labels that make the most "analytic sense to categorize your data incisively and completely" (p. 138). Gioia, Corley, and Hamilton (2013) clarify that "we are now firmly in the theoretical realm, asking whether the emerging themes suggest concepts that might help us describe and explain the phenomena we are observing. We focus particular attention on nascent concepts that don't seem to have adequate theoretical referents in the existing literature" (p. 20). Miles and Huberman (1994) acknowledge that the data can be populated by many distinct concepts. Given that the study is concerned with beliefs, the most relevant interpretive themes pertained to thinking patterns, ideological perspectives, expressed attitudes, mental processes, volitional strategies, inferred relationships, perceived contrasts, and any other belief-related concepts. Three of the themes suggested by G. Ryan and Bernard (2003) were applied to the data: (1) *indigenous categories* are important because they are grounded in the ideologies of faith traditions; (2) *similarities and differences* are critical for understanding the sacred, workplace-related, and situation-related significance of the beliefs; and (3) *theory-related material* must not be neglected because of the established understanding about the belief-related dimensions of religious attitudes, boundary theories, and the cognitive science of religion.

In line with Morse, Barrett, Mayan, Olson, and Spiers (2002) as well as Gioia et al. (2013), ensuring rigour was incorporated through a systematic approach to interviewing, coding,

and analysis, rather than solely through inter-rater evaluations after coding was complete. Reliability was achieved by an iterative procedure, working with a diverse selection of interviews at a time. After the first group of five interviews was coded, a dictionary of the initial codes developed was provided to a second coder who recoded one of the cases, resulting in an inter-rater reliability of 77%. This was also done after the 15th and 25th cases, resulting in reliabilities of 79% and 82%, respectively. Discrepancies between the researcher and second coder were discussed and reconciled, and guidelines for future coding were noted. Continuous procedural improvements were applied to the interviews already coded as well as the next group of ten interviews. Achievement of at least 80% inter-rater agreement was sufficient qualitative reliability (Miles & Huberman, 1994) when considered in light of processual rigour throughout the coding process. A similar process was employed for categorizing situations according to the four quadrants of the Workplace Integral Model. A second rater coded all situations instead of only a sample, and then all discrepancies were discussed and resolved to ensure that there was agreement regarding the features that justified the classification of the situation as either personal, interpersonal, vocational, or practical.

Since the scope of this study was sensitive to the expansive nature of religiousness and spirituality, the higher-level axial or theoretical codes (Charmaz, 2014) that emerged in the coding process advanced the study's objectives while being true to the substantive concepts and ideas that arose during analysis. In contrast to a completely inductive process of analysis (D. Thomas, 2006), the line of questioning—with its explicit focus on naturalness and situation-specificity, the religio-spiritual category of beliefs, and comparisons between beliefs and situations—was geared toward generating theory that could be linked to other theories already established in the study of religiousness, spirituality, and organizational psychology. Sufficient

parsimony meant that beliefs had to be progressively clustered (Miles & Huberman, 1994) until a manageable level of abstraction was achieved, taking into account that the separations of both substantive and functional ideas had to make sense within each theme. Empirical research on thematic coding in qualitative research has demonstrated that at higher levels of analysis, variations in interpretation are unavoidable due to the need to make inferences about connections across the full scope of an informant's human story (Armstrong, Gosling, Weinman, & Marteau, 1997). At the highest-level analysis of belief themes (Part D) and sense-making themes (Part E), it was discovered that the researcher had to hold in mind the context of the entire situation or interview in order to make sense of the emerging themes.

Interpretive analysis was impossible without immersion in the context and an iterative process of cycling between the situational, behavioural, belief, and sense-making concepts. The goal of the tabulated results or "data structure" that accompany the analysis is to show the correspondence of first-order belief codes with second-order themes within each quadrant, and thereby give transparent evidence of the linkages between data and theory (Gioia et al., 2013, p. 21). Hence, the ultimate goal of scholarly relevance was achieved by a combination of approaches to ensure reliability and validity (as discussed above), and to permit a multilevel interdisciplinary approach (Emmons & Paloutzian, 2003) to revealing the structure and role of religio-spiritual beliefs in the workplace context.

PART D: EXPLORING WORKPLACE-GROUNDED RELIGIO-SPIRITUAL BELIEFS

ACROSS CULTURES

Part D Abstract

Research on religiousness and spirituality in organizations has typically endeavoured to establish a non-contextualized definition and then study that phenomenon either as a static, idealized characteristic of the person, or as a peculiar, idiosyncratic aspect of an organization. The current study takes a sharp methodological turn from existing research by presupposing that religiousness and spirituality are integral elements of psychological functioning that are instigated by the convergence of religious and workplace cultures, and best investigated as grounded in the responses and thoughts that come to mind naturally in workplace experiences, particularly those that pose existential uncertainties. Through interviews with informants from six major faith traditions plus the spiritual-but-not-religious, this study uses integral theory to establish a Workplace Integral Model of four quadrants, each with an associated mental module of religio-spiritual cognition: (1) *personal* situations and beliefs involving *inhospitality* to one's *self-concept* are associated with the module of *identity*; (2) *interpersonal* situations and beliefs involving *discord* in one's *work relations* are associated with the module of *humanity*; (3) *vocational* situations and beliefs involving *incongruence* in one's *occupational congruence* are associated with the module of *calling*; and (4) *practical* situations and beliefs involving *irresolution* in one's *management issues* are associated with the module of *service.* The findings have implications for the methodology, conceptualization, contextualization, and measurement in cross-cultural research on religiousness and spirituality in the workplace.

Keywords: beliefs, cross-cultural, integral theory, psychology of religion, religiousness, workplace spirituality

Part D Introduction

I know what an enormous role my belief system has played in my life. I know that you become what you believe and that your beliefs really determine what you manifest in your life.—Oprah Winfrey (Schnall, 2015)

Existing research has found that religiousness does play a part in workplace behaviour at multiple levels. Links have been found with productive work attitudes, prosocial workplace behaviours, managerial decision-making, and stress and burnout (Weaver & Stansbury, 2014). Case studies have shown how religious and spiritual commitment influences management styles, entrepreneurial spirit, and personal motivations associated with work (Fernando, 2007; Jeavons, 1994; Tong, 2012). Evidence at the firm level confirms that the religiosity of the local population affects micro-level decisions about environmental responsibility, financial reporting irregularities, and owner-manager agency costs (Du, Jian, Zeng, & Du, 2014). On the societal level, there is a resurgence of interest in confirming the Weberian thesis (Weber, 1905/2002, 1920/1963) regarding the influence of Protestant Christianity on economic development in the West (i.e., the Protestant Ethic) (McCleary & Barro, 2006; Tong, 2012).

Despite the availability of empirical evidence, it appears that the specific cultural expressions of religious and spiritual beliefs are not of great interest to researchers (Hill, Jurkiewicz, Giacalone, & Fry, 2013; D.W. Miller & Ewest, 2013b, Park, 2012b). For example, an employee may be asked why he takes breaks to participate in certain observances, and he declares that these practices have pivotal meaning within his religious tradition. A professional may reflect on the difficult relationships involved in her practice, and she reminds herself of the inspirational philosophies learned from a spiritual movement. A manager may be faced with

making an important decision, and then considers his deeply held values to be of ultimate

significance in that moment. These realities lead to the potential for studying how the religious

and spiritual convictions that arise in the workplace—"I draw upon Buddhist wisdom," "I follow

aboriginal spirituality," or "I was called by God"—could be important cross-cultural, belief-

based phenomena that have influences in certain workplace situations.

      The aim of this part of the thesis is to uncover the *content and structure of natural

religio-spiritual beliefs* that are salient to individuals in workplaces. It explores the possibility

that a particular set of religio-spiritual beliefs is specific to the workplace domain and is

structured by connections between situational characteristics and the religio-spiritual attitudes of

the individual. The beliefs of informants were solicited through an interview approach that was

grounded in specific work experiences. Questioning invited the discussion of all beliefs that

came to mind naturally in each situation, not just the religio-spiritual, thereby avoiding doctrines

from religious teaching that informants might feel obligated to uphold.

      Given the exploratory nature of this study, the structure of the data could not be predicted

beforehand. First of all, the findings below describe the discoveries that resulted from the method

used to analyze the interviews and the characteristics of the data obtained. Second, the analysis

of situations is presented, organized according to the Workplace Integral Model fashioned after

the Wilber's AQAL model (2000a, 2000b, 2006; Wilber, Patten, & Leonard, 2008; see Figure

B.3). It reveals consistent themes among workplace experiences in each quadrant, as well as a

consistent pattern of factual details, emotional responses, and resulting behaviours. Third, also

using the Workplace Integral Model, the study analyzes beliefs that are recalled as salient during

these situations. Considerable variety and depth of ideas are demonstrated, from basic

propositions about the world to complex normative or value-oriented statements. Additionally,

the situation-specific approach results in informant descriptions that are almost entirely free from religious jargon, and therefore provide language that can facilitate cross-cultural appreciation.

The analysis of situation and belief content is followed by a fourth and integrative discussion in which linkages between situations and beliefs are illuminated. Viewed together, the body of beliefs show that the religio-spiritual thought world of the everyday workforce member is tremendously rich and convincing, and leads to a compelling conclusion that religio-spiritual beliefs are not abstract ideas imposed externally or artificially, but deeply imbedded in the way that people construe their work world. Through these discoveries, religious and spiritual differences across cultures are understood to be reflected not primarily in culture-specific concepts (Jesus, Ramadan, nirvana, etc.), but in variations in how humanly meaningful concepts such as connection, self-determination, cause-and-effect, and justice are prioritized.

Results

Methodological Findings

The implementation of the method explained above was itself a process of discovery regarding the manner by which natural religio-spiritual beliefs and the associated situations can be researched. The importance of main principles adhered to in the method—such as situation specificity and focus on natural beliefs—became quickly apparent in the initial pilot interviews and were also noticed from subsequent informants. In a proper interview, the informant's account of a situation is typically recalled with considerable detail and nuance, because it is from their own experience and of memorable significance. At least two informants, when asked about their personal and religious history at the outset of the interview, spoke continuously about a vivid chain of events for upwards of 30 minutes without a break. (After this happened more frequently than expected, such occurrences were later curtailed by time limits imposed by the

researcher.) The informant's expression of groundedness was exhibited by a variety of features including immediate recall of details once a situation was chosen; effortless transition back and forth from facts about the situation to the propositions, preferences, and conjectures that were salient; readily apparent causal and conceptual sense-making linkages between features of the situation and the associated beliefs; no equivocation once the ideas were presented; and the predominance of non-religious and non-spiritual descriptions in the account, making any mention of religio-spiritual content all the more substantial. The surprising lack of language exclusive to religious insiders was noticed early on in the data collection, although when asked whether the beliefs mentioned were religious or spiritual in nature, many remarked they were. The fluid transition from situation to belief is shown in this continuous segment, an informant's account of being rejected by an employer:

> The next summer they didn't want to hire me back. (shaky laugh) Not only that, but they didn't tell me that until it was almost too late to apply for other summer jobs. . . . But ultimately, what I've also learned from all / from those two and then some experiences, is that if I'm uncomfortable or unhappy somewhere, then it might mean that I shouldn't be there. And my ethics, and my other beliefs, I guess, since this [is] what we're talking about, is perhaps because of this idea of stability and longevity, is that you don't just leave. You try and make it better. (D01)

In contrast, there were instances in some of the interviewers where the above characteristics of groundedness were not evident, which led to certain methods to be de-emphasized or amended in the interview procedure. The unproductive parts of the data collection included open-ended ungrounded questions about religio-spiritual beliefs; abstract questions about work- or group-related beliefs (beliefs about work or required beliefs for membership in a

religious group); instances where situational recall was weak and informants began to speak in vague generalities; and any transitions to talking about beliefs without getting the informant to immerse his or her attention in a situation, such as when the interview is resumed after a break or when a summary of doctrines is presented.

Situation specificity is one tool used to maximize the likelihood of eliciting natural workplace beliefs. Evidence of the tendency toward the opposite result, or theological correctness, was encountered completely by accident during two interviews. Interestingly, the phenomenon was encountered through two extreme reactions. One informant became noticeably agitated by the suggestion that her work beliefs may be distinct from the beliefs in her religious tradition as explained in written documentation:

> You'd find that offensive, wouldn't you? Like I've read like one millionth of Christian theology and it took me and I'd say I've read close to 70 books and it's one/one millionth. Judaism's been around longer than Christianity, longer than Islam, we're a talking people, we're a thinking people, we're a literate people. Like we're in our 5776, that's when we believe the world started. That's when we believe whatever whether I believe that's set separate and aside. For 5,000 years / Like how can you say those beliefs aren't reflected here. (R01)

On the other hand, one informant knew her natural workplace beliefs were different than doctrinal beliefs, and commented after the interview that the questions about comparisons between workplace and doctrinal beliefs made her feel "awkward" and "defensive" because any contradictions seemed to justify blaming Christians for being "hypocrites" (G07). The difference in character of the two types of beliefs is explained in this way:

> To be honest it feels like there's a presumption in your question that there is a

contradiction . . . and this is probably coming from my baggage. But that / from a lot of people's perspective, religious people preoccupy themselves with little nitty-gritty stuff that's not relevant. And so when you show me these very basic beliefs and you say like, "How does this not relate to this," I'm like, well, "It's true, it doesn't appear to relate, because you're giving me very core theological beliefs," but core theological beliefs aren't usually what bring up difficulty in the work place, it's the more sussed-out, living-out faith stuff that makes [it] difficult in the workplace. I'm not debating with my coworkers about transubstantiation, or Mary, or praying for the dead. (G07)

With regard to the evolution of the method, the finer details of the interview and coding process could not be mapped out a priori. They were fleshed out as research-related obstacles were addressed in the initial interview and coding stages. After the initial interviews, many of the more general and abstract questions were reduced. In the initial coding, coding improvements involved paying attention to differences in sense-making between code subcategories and to the substantive elements of a work experience—the goals and objects—that are critical aspects of the meaning attached to sanctification (Pargament, 1997; Reich, 2000; Schnitker & Emmons, 2013). When considering situation details and statements of belief, it is the configuration of goals and objects that allows religious and spiritual beliefs to have real implications. For example, any comments of dissatisfaction directed at people were coded as a "criticism" (e.g., the personal criticism, "You have your boss shouting to you, 'These are the things that you need to do with your life'" (G08)). However, changes in intent (goal) and target (object) can lead to completely different meanings. Criticisms among the various interviews were exhibited in up to four ways, divided among the quadrants of the Workplace Integral Model: either to devalue the person's identity (personal), assert oneself in an antisocial manner (interpersonal), advise someone on

their career direction (vocational), or comment on a work-related issue (practical). Likewise, belief, without clarity about the substantive goals and objects, is merely an abstract concept devoid of authority or relevance. As an example, the notion of social justice among informant beliefs was invoked either as an issue of personal rights or anti-oppression (personal), a matter of respecting the dignity of autonomy of colleagues (interpersonal), a factor in career choices, particularly among nonprofit workers (vocational), or a question of defending vulnerable people in business decisions (practical).

Ultimately, all statements at their most basic essence are beliefs, even if they are simply recounting past experiences. One truth that must be borne in mind is that no belief is exclusive to a quadrant: in any situation, any type of thought is possible, including divergences or afterthoughts. Despite the possibility for randomness, a multi-pronged approach was used to interpret segments of the interview for patterns: understanding the context of the overall situation; assessing a single most suitable position among the four quadrants of the Workplace Integral Model; and also considering the events and ideas immediately surrounding the segment. In addition to clarifying the content of the segment, the context also provided an understanding of the segment's comparative relationship to other statements. Hence the levels of construal presented in Table D.1 classify a statement either as a basic fact of the experience or a higher-order belief that is intended to illuminate the meaning and significance of other lower-level beliefs. How this process is applied to situations and then to beliefs is discussed next.

Insert Tables D.1, D.2, and D.3 about here

Workplace Integral Model

From the interviews, situations were identified and categorized according to four

quadrants in the Workplace Integral Model (see explanation in Part B and Figure B.3c). When applied to the work domain, the nature of the situations was either personal, interpersonal, vocational, or practical, as summarized in Table D.2. One important reality that should be kept in mind is that typically all workplace situations involve some organizational or work aspect and some type of human interaction. The element that leads to classification in one of the four quadrants, then, is the central focus of the ideation. Because work experiences are complex, a situation that predominantly sits in one quadrant could also contain incidental elements from one or more of the others: for example, a worker considering how the dubious ethics of her job responsibilities disturb her sense of religio-spiritual duty (a vocational situation) may have had these issues brought to light through an unfortunate disagreement with her manager (an incidental interpersonal aspect).

Workplace Situations

The application of the Workplace Integral Model gives rise to groupings of situations that bear a level of resemblance within each quadrant (see Table D.2 and Figure B.3c). All situation descriptions were coded to reveal themes. Details of the context were distinguished from the emotional responses and behaviours that the informant engaged in as a result of encountering the context (Level 1 in Table D.1). The situation codes and themes for all four quadrants are presented in Table D.3. Selected codes from each quadrant are highlighted briefly, starting from the subjective and relational quadrants.

On the relating side of the model, *personal* situations are focused on the *individual* and *interior* perceptions of one's own *self-concept* (refer to Tables D.2 and D.3). Translated to workplace realities, this is typically exhibited through internal struggles brought on by some type of mistreatment or hostility targeted directly at the individual, at times due to religious

discrimination or opposition to religious observances. In such situations, the other person is an aspect of the event but little more, since ideation is mostly self-focused and subjective. The situation codes cohere under the themes of inhospitable treatment or an inhospitable environment within the workplace. *Inhospitable treatment* involves various types of actions directed at the employee, such as *emotional abuse* or *religious stereotyping*, that have the effect of dominating or devaluing the individual. An *inhospitable environment* is fostered by conditions that exist as a broad-based or long-term type of social pressure upon the employee. Examples include a *negative atmosphere*, *incompatible cultural norms*, or other social conditions that amplify the vulnerability of the individual. Responses to such conditions involve shrinking back from the external pressure or asserting one's own personal and religious identity, in efforts to preserve one's self-concept. They include emotional *anxiety* and *disappointment* as well as the behavioural impulses involving *doubting of self* and *restraining of disclosure.*

Interpersonal situations pertain to the *collective* and *interior* experience of *work relations* (refer to Tables D.2 and D.3). This quadrant primarily consists of experiences in which the central focus is interaction with one or more coworkers, such that the intersubjective experience has full meaning only when viewed in light of the agency and dignity of the other person. At times, challenges are faced either due to the dissonant behaviour of a coworker or because of exceptional circumstances that place demands on relationships. It is the interpersonal affairs that dominate thought, not any particular aspect of the work that the parties may be engaging in. The situation codes are focused primarily on workplace relationships, and their resulting themes are characterized by discordant relations with others or discordant misbehaviours of others. *Discordant relations* can consist of basic *relational conflict*, or there can be specific instances of relation-straining interaction such as *uncooperative behaviour* or *personal rejection.* Relational

pressures may also come as a result of *discordant misbehaviour* not directed solely at the employee, such as *socially improper behaviour* (e.g., drunkenness) or *conflicts in values and beliefs*. Although emotional responses of *disappointment* and *anger* are found to be targeted at others, these are often transient as individuals engage in proactive behaviour such as *strengthening relationships*, *confronting,* and *soliciting support* in order to renew the relationship. Alternatively, *acquiescing* or *avoiding* may take place for those who choose to give up on improving relations.

On the working side of the model, the situations in the remaining two quadrants are less subjective and relational in nature, focusing on the objective elements of the job roles or work tasks. *Vocational* situations involve *individual* and *exterior* deliberations over *occupational congruence* (refer to Tables D.2 and D.3). Rather than being concerned with the identity of self or accord with other people, here it is the congruence between the self and the objective aspects of the immediate work context: the job and its associated roles, responsibilities, and cultural aspects. Oftentimes it is the arrival of changes in job requirements, locale, or environment that heightens the situation's prominence. By definition, vocational experiences do not emphasize the implications for other people, and therefore work is seen as a unity either through the lens of a job position or a career choice. Hence the vocational quadrant presents either job demands or contexts that are incongruent in some way. *Incongruent job demands* may involve *job-related requirements and pressures* that result from the needs presented in the job, or they could suffer from *deficiencies associated with the job*, such as lack of attractive benefits (e.g., opportunity to travel). On the positive side, there could be *job-related opportunities* leading to *anticipation of success* (e.g., to prove one's abilities or ideas). Concentrating on the working environment of the employee, *incongruent job contexts* could be brought about by a *change in work or cultural*

context caused by a job or company change, or through the experience of *exposure to suffering of loss of others* (e.g., needy people encountered in relief work). Expectedly, the emotional reaction to incongruence is *discomfort, unhappiness,* or *exhaustion*, or could be, in more hopeful circumstances, *interest and motivation.* The behavioural responses to restore congruence attempt initially to reorient the inner self through *discerning*, *questioning*, or *praying*, and then to capitalize on opportunities by *making attempts* at them, *consulting others for guidance*, and in some cases *making a job choice or commitment.*

While the vocational quadrant is largely concerned with the individual's private reactions related to his or her position, *practical* (i.e., practice-related) situations deal with the shared aspects of the work itself. They are commonly associated with the subject matter of management research and education because they are concerned with *management issues* that have *collective* significance within the wider community of scholars or practitioners and also are *exterior* in the sense that they are referenced to objectively understood workplace entities or phenomena (refer to Tables D.2 and D.3). Here the focus of the situation is on doing the work and undertaking the choices and actions to accomplish it, hopefully in a way that is true to one's belief system. Such situations typically involve business decisions, interactions with the organizational system, ethical considerations, implementation of values, or policy or technical deliberations. Here, work or management issues are reflected in unresolved work requirements or complications. *Unresolved work requirements* are simply those *work demands*, *decisions*, and other *requirements* that are part and parcel of work life, yet they are frequently augmented by *unresolved work complications* introduced into the experience of work by *company policies*, *bureaucracy*, *biases*, or *differences in client values* or *work approach*. Situations may also introduce *temptations* to gain advantage or neglect impact on others, especially those who are

already *ill served, at risk, troubled, or in distress*. The emotional responses are typically directed at the issue in the form of *dissatisfaction* or *satisfaction*. In terms of behaviours, inner *analyzing* and *struggling* are followed by actions to facilitate the work, such as *communicating* and *transparency*, or *making efforts for the sake of others*, which in exemplary cases may involve *showing compassion* or *helping others.*

The details of the situation, while not the central focus, are the means by which the current study is able to ensure the groundedness of the beliefs under exploration, and to bring greater meaning to the sense-making connections between the situations and the belief codes and themes that will be discussed in the following sections.

Insert Exhibits A to D about here

As a way of illustrating the vividness of the situations, archetypal vignettes were developed to combine the key features of all the situations in each of the quadrants. The names and stories are fictional, but the experiences and beliefs reflect the themes that were captured during analysis. Each vignette includes a character introduction, a paragraph explaining the situational details, a paragraph covering emotional and behaviour responses, and a paragraph providing the religio-spiritual beliefs associated with situations in that quadrant (the remaining paragraphs are about sense-making as explained in Part E of this thesis). As each vignette captures all the belief categories in the quadrant, the story is not fully representative of the traditional views of a particular religion, even though each character is introduced as a member of one faith tradition.

Workplace Beliefs

Part A of this thesis introduces the concept of belief, in its broadest definition, as an

association between two objects, where the object could be a tangible entity or an intangible

concept or evaluation (e.g., "Allah is merciful"). Since beliefs have limitless possibilities, to aid

with explaining the meaning and structure of natural workplace beliefs, a provisionary

categorization was devised based on the types of beliefs that were observed. Six levels of belief

construal are presented in Table D.1, beginning with the most factual and immediate in nature

and ending with preferred states/practices and sense-making. The assigned level is ultimately not

of consequence to the theoretical findings of this study, but the hierarchy allows the beliefs and

themes to be more easily organized and understood. While all levels are beliefs, propositions

(Level 2) found in doctrines or creeds are traditionally referred to as "religious beliefs."

Insert Tables D.4 and D.5 about here

The codes and themes developed in the analysis are presented in Tables D.4 (non-religio-

spiritual beliefs) and D.5 (religio-spiritual beliefs), and are indicated in italic text in the

explanations that follow. Table D.5 includes example quotations and the case/informant number

indicated. The distinction between religio-spiritual versus non-religio-spiritual beliefs was

determined based on several factors, including the informant's own identification of the belief as

religio-spiritual or not, the use of religious or spiritual language, the context of the interview

segment, correspondence with other similar interview segments, and the researcher's own

knowledge of comparative religion and the definitions of workplace religion and spirituality as

per Part B of this thesis. Viewed together, the non-religio-spiritual beliefs presented in Table D.4

pertain to realities and principles that are generally accepted in everyday business interactions.

Non-religio-spiritual realities include the sense of self-identity, the experience of choice and

responsibility, and the existence of imperfection, potential, and commonalities among all people.

Non-religio-spiritual work-related principles include basic respect, courtesy, accountability, honesty, hard work, job compatibility, and work-life balance, as well as the need for organizations and employees to fulfil their goals. Most if not all of these realities and principles are generally accepted by people as everyday "common sense" (I01) without reconsideration. Outside mere correspondence to religious doctrine or teaching, what distinguishes the religio-spiritual from everyday beliefs is the idea that they go beyond what is typically gleaned from business practice or scientific knowledge. Religio-spiritual beliefs delve into areas of greater ultimate significance, where beliefs give form to one's uncertain future or help to establish one's moral values, as described by these informants:

> Religious belief sprouts out of the religious teachings. Whereas other beliefs are out of experience or common sense or observation. (I01)

> No, I don't think it's spiritual at all. I think it's very straightforward as a business reason, decision to do that because like the boss told me, he said, "Listen, if I don't do it, I don't get paid." (Q01)

> There's no scientific reason for actually valuing and respecting people around the world. There's nothing. You can't prove or disprove that. That's a statement of value and principle and for me as a Christian it's grounded in Christian religious belief and personal practice of spirituality. (A01)

> Well (...) as far as I see, what's religious or spiritual / it's in the realm / it's (exhale) / it's those realms of beliefs around the unknown, around the / that which cannot be seen, that which is part of faith. (G07)

> All these things just form the repository of who I am and some have higher prevalence and higher immediacy and higher sense of value or significance in my life and other ones

are maybe more throw away based on the movie I listened to today or some hip hop

album from the 90s that I quote sometimes. (Y01)

The themes that group religio-spiritual codes within each of the quadrants (refer to Figure

B.3d) are presented in Table D.5, along with quotations that provide examples of the ideas

expressed by informants. Beliefs in the *personal* quadrant focus on building up one's *identity*

through direct religio-spiritual beliefs about one's *self-concept* and about the activities and

entities that support that self-concept. These beliefs have the outcome of *preserving the self,* in

particular the core, sacred elements of one's personalized religious identity.

First, religio-spiritual beliefs in the personal quadrant have the function of *fortifying*

identity, through reinforcing the right to live freely or upholding the self-strengthening role of

religious observances in the face of work-related threats. *Freedom-fortifying* beliefs focus on

drawing from faith to maintain the right to be autonomous and equal in the face of disrespectful

treatment or unjust oppression in the workplace. More than simply allowing people to live their

lives, such beliefs are an extension of the same freedom that informants claim when they choose

to follow their own faith tradition. Just as all people are the same before their maker, all men and

women are to be treated equally with dignity in the workplace. *Observance-fortifying* beliefs, in

addition to strengthening the link between religious observances and one's religious identity,

have a deeper meaning as symbols of an individual's sense of purpose and transcendence. Rather

than seeing observances as isolated routines, informants view them as a way of exercising their

agency in positively defining their work-situated identities. Maintaining observances (e.g., taking

time off for Jewish festivals) are also a very visible way by which their religious devotion at

work can be demonstrated to others such as children or clients.

Second, personal beliefs also help to *reframe the perspective* of the individual regarding

dependence on a higher power, or his or her mindset toward the benefits of religiousness or spirituality in the course of employment. *Dependence-reframing* beliefs reorient the perspective toward the presence and purposes of a higher power. They provide assurance of the higher power's concern for the individual's work-related struggles, and reframe any difficulties as being meaningful because of the higher power's intent to intervene with a benevolent outcome or message. *Mindset-reframing* beliefs are virtues that instil confidence, positivity, gratitude, humility, and peacefulness in the midst of encounters with workplace challenges. They are a set of powerful habits that enable the individual to proactively reinterpret past experiences and bring about a sense of calmness, composure, and optimism back to work life. They also envision a beneficial future that will enfold under the attention of the higher power.

In the *interpersonal* quadrant (refer to Table D.5), the intersubjective aspect of work experiences make room for the formation of religio-spiritual beliefs about *humanity* and the ideal state of relationships, including *work relations*, between members of the human family. These beliefs have the outcome of *renewing relations*, by providing the resources and reasons for treating relationships with a sense of sacred value.

First, religio-spiritual beliefs in the interpersonal quadrant have the function of *affirming humanity* in terms of the essential goodness and collective identity of the human race. *Goodness-affirming* beliefs are propositions about humanity's origins under divine creation and people's essential goodness and creative power. Establishing positive truths about humanity support the impetus and optimism to restore relationships among fractured workplace groups. *Kinship-affirming* beliefs describe the familial connection between people. This connection is a state of being in perpetual relationship with other humans because people share the same heritage as created beings. Kinship relationships are caring and close; the cohesion between people

facilitates a united aspiration to work together for the collective good.

Second, interpersonal beliefs support individuals when they *forge reconciliation* because they are incorporated into the personal qualities and behaviours necessary to form bonds with fellow workers. *Character-forging* beliefs focus on personal traits or disciplines that are prior to being able to live respectfully and charitably with coworkers. These are underlying beliefs that strengthen one's resolve to act virtuously in a generous way. A person's relationship to others is seen as wholly reflective of the quality of his or her relationship with a higher power, or his or her ability to emulate and honour a divine example (e.g., Jesus Christ, Muhammad). For some informants, their relationships to a higher power are reflected in how much they uphold prayer as a means of gaining wisdom in work relationships. Religious prohibitions (e.g., against alcohol), far from simply being hollow rules, are means by which individuals can be free from hindrances that prevent one from actualizing the work life he or she was created to experience. *Generosity-forging* beliefs are connected to treating coworkers well—being good to others. Kindness is the dominant idea expressed by informants, which is associated with being compassionate, respectful, nice, and decent. However, kindness is more than civility: it is having a feeling of care for other people and being willing to respect differences. Additionally, informants talked about granting and asking for forgiveness to achieve reconciliation. Informants extend themselves outward in a process that has distinct subjective effects on each of the parties, attempting to arouse a conciliatory response in the other party but bestowing an inner sense of resolution even if the accused party does not acknowledge his or her wrongs.

Personal and interpersonal beliefs represent ideation originating from either individual (subjective) or collective (intersubjective) experiences in the relating half of the Workplace Integral Model. These two left-hand quadrants parallel the remaining quadrants on the right-hand

side, the vocational and practical. While the personal and interpersonal pertain to direct relations with the self or others, the vocational and practical are grounded in the individual and collective aspects of the objective working realm.

The *vocational* quadrant (refer to Table D.5) considers the possible types of vocational *calling* and the places that authoritative knowledge of this vocational path comes from. The signs and requirements associated with following this path are also included. This quadrant is the most complex of the four because of the diversity of claims that different faith traditions make about authoritative future knowledge and the moral requirements for fulfilling one's purpose. The religio-spiritual beliefs in this quadrant reframe the multiplicity of ways of viewing the *congruence* of one's *occupation*. Sacred elements augment one's view of the indicators and expectations of a chosen vocation, such that a sense of *congruence is restored*.

First, religio-spiritual beliefs in the vocational quadrant have the function of *confirming one's calling*, whether it is issued from a divine entity or is associated with transcendent awareness. *Creator-confirming* beliefs affirm the pre-eminence and capability of a creator in sustaining all that has been created including humanity. The supreme knowledge of this higher power applies to all beings in the past, present, and future. This power is able to transmit that knowledge to the individual regarding his or her vocational path and provide assurance of benevolent help and protection. *Vocation-confirming* beliefs are focused on the specific vocational intentions of the higher power and their relationship to human characteristics. The general belief is that people are here on Earth for a purpose, and that a higher power has a work-related calling or plan for each person. Countless signs may indicate the calling to the individual, including personal encounters, opening and closing of opportunities, and inner conviction. The coincidence of these situation-based signs with a person's abilities brings sense of urgent

responsibility to submit oneself to his or her perceived purpose. *Enlightenment-confirming* beliefs are an alternate way of looking at one's future vocational destiny. Rather than finding divine purpose from an external source, people discover divine potential and inspiration within themselves. The goal is not to achieve some sort of ultimate mission or good, but to escape the need for attachments to earthly goals altogether, thereby eliminating the suffering and unhappiness associated with falling short of goal-related desires in the work context. Causes of suffering and unhappiness must instead be comprehended rather than manipulated, and the right perception that ultimately brings all aspects of work life into proper perspective is that which also brings one's consciousness into a unity with the universe. Hence prayer or listening to God are substituted by mindfulness and understanding. These are gained through the proper types of meditation and concentration on the occupational context, allowing one to be in tune with the present, not yearning for the future.

Second, vocational beliefs that involve ultimate wisdom about the past, present, and future also must *clarify expectancies* regarding the rewards and responsibilities associated with abiding by such wisdom within one's work. *Reward-confirming* beliefs expect good or bad outcomes to be deliberately chosen by a higher power in accordance with the extent of one's allegiance to that power. Personally being with the higher power is seen as a desirable future, and the anticipation of good futures or rewards, somewhere along the line, are associated with a sincerity of trust and effort in work matters. *Accountability-confirming* beliefs provide a concrete set of indicators that broadly define what good work is. Good work is based in an inescapable sense of having to answer to the higher power for one's conduct, and of having obligations to others—one's employer, one's community, etc. Good work must also have the overarching intent of making society or the world better through the simple but tangible acts of serving

people and the world around them. Additionally, the means toward the good must be just, selfless, and honouring to the higher power. *Duty-clarifying* beliefs take an impersonal or non-anthropomorphic view of the transcendent impact of good work. Rather than satisfying a higher power, good deeds feed into a cycle of cause and effect, and help a person to earn merit that provides credit in the next life. Part of the duty of a good person involves associating oneself with a community of faith and committing oneself to continuous spiritual improvement, with the assumption that one has the ability and potential to transform oneself.

Finally, the *practical* quadrant (refer to Table D.5) makes reference to the shared experiences and ideas that people have as they address *management issues*. Therefore, this quadrant is least focused on implications for the self and most concerned with *service* to others. It includes a broader set norms, values, and virtues than the interpersonal quadrant, due to the diversity of beliefs regarding what it means to act in morally, religiously, or spiritually commendable ways for the sake of others. Since it is also about work, many of the religio-spiritual beliefs are about what to do "to" other people based on an ideal moral standard, rather than what to do "with" others to mend or maintain a workplace relationship. Religio-spiritual beliefs offer a satisfying *resolution to issues* in day-to-day managerial decision-making. They communicate to the individual a sense of value and approval when work and its effects on people are judged under sacred principles.

First, religio-spiritual beliefs in the practical quadrant have the function of *valuing service* because genuine religiousness or spirituality upholds the human well-being as a high priority. *People-valuing* beliefs are based on the notion that people impacted by business activity are to be treated as "human first" (E01), before they are seen as anything else—employee, customer, etc. Similar to the interpersonal quadrant, individuals are to be granted self-

determination, respect, equality, and justice. However, added to the practical quadrant are objectively based principles that range from basic rules to higher ideals. For example, the minimum threshold of non-harm to other people and compensation for wrongs are offered as basic rules, as well as the golden rule ("treat other people the way they would want to be treated," G02). Higher ideals include serving and protecting vulnerable individuals, and practicing non-judgment, empathy, service, and love, including loving others as self. *Community-valuing* beliefs are important because valuing others in the business context can be achieved indirectly, by following meaningful rules or contributing to the good of the community. Some faith traditions have a longstanding set of social laws (e.g., the Jewish scriptures, Islamic concepts of what is lawful and unlawful), special concepts regarding societal renewal (Jewish concept of "healing" or "repairing" the world, L02/N01), or specific financial prohibitions (i.e., Muslim prohibition against interest-bearing loans). The poor, vulnerable, and others in need are addressed through the idea of giving back to the community. Valuing the community can also be achieved through honesty in business decisions.

Second, like many of the other quadrants, some of the beliefs *uphold the benefits* or effects of adhering to whatever the normative beliefs demand in a business context. In this quadrant, beliefs about benefits speak about direct feedback from actions, either from a higher power or the cycle of causality, rather than from a relationship or a career. *Conscience-upholding* beliefs are one way by which management-related benefits are understood. Similar to reward- and accountability-confirming beliefs, human interactions are viewed by a personal or anthropomorphised higher power. This power knows and sees everything, yet is trusted as having a purposeful and benevolent stance in its oversight of humanity. All morally dubious management experiences are considered to be tests, and divine judgment, in the form of reward

or punishment, is an intentional application of supreme wisdom and knowledge. *Causality-upholding* beliefs reflect faith traditions that have an alternate, impersonal view of causes and effects. They see the higher power as a unity and all of creation or the universe as encompassed in that unity. A consequence of this view is that all things now are connected to and impact each other. All managerial actions have naturally determined effects, and good deeds reap good effects for the individual, and bad deeds reap bad effects.

Thus far, the above analysis begins from the four quadrants of the Workplace Integral Model—self-concept, work relations, occupational congruence, and management issues—and builds situation and belief themes that correspond to each of the quadrants. Four high-level sacred themes are identified: identity, humanity, calling, and service. These four concepts are further expanded using the concept of the religio-spiritual module, as discussed next.

Insert Table D.6 about here

Religio-Spiritual Mental Modules

Through the informant accounts, it was found that religio-spiritual beliefs constitute a system that provides freedom to live sincerely and actualize one's full human identity, rather than merely being a repressive or restrictive force. They inject deep and lasting meaning into conventional goals and objects—personal well-being, relational harmony, job design, or customer requests. Religio-spiritual beliefs are the basis by which humans connect beyond one's singular subjectivity. They set the parameters for fulfilling and effective intersubjective relations with others, and for fluid integration of objective work elements into one's subjective experience. The comprehensive and interconnective qualities of religio-spiritual belief are explained during the more reflective parts of the following interviews:

 The protective layer that is covering that human belief, that I am a human first, is the religion. . . . Sikhism is my sort of covering sheet, which is letting me exercise, or letting me enjoy, what I believe. . . . Because when I talk to people, what I find is, that people choose their religion, or they're born in a particular religion, and then they correlate that religion with the humanity. (E01)

I think spirituality is the capacity that each one of us has to be in touch with whatever is divine, is awesome, is wonderful, is great, is other. You know, Emmanuel Levinas talks about the alterity of the other, the openness of the other. So I think / and being able to understand one's self in a position of subjectivity. (G06)

One insight that emerged was that beliefs are particular to specific types of situations, as would be suggested by Wilber's integral theory and the Workplace Integral Model. One understanding of the cognition of religiousness and spirituality is that the mind is not an all-purpose computer that processes inputs uniformly regardless of the situation (Tooby & Cosmides, 1992). Instead, the mind employs mental modules that are developed and activated for contexts that call for specific types of knowledge recall, schematic models, and mental processing (Tremlin, 2006). If indeed work situations can be characterized by the four quadrants described above, and natural religio-spiritual beliefs are also found to have plausible connections to the above quadrants, then the quadrants could also define four distinct mental modules of workplace religiousness and spirituality. Drawing from the interview data, the current study explains how the situational, belief, and behavioural elements of these modules could be connected. The central themes or mechanisms, indicative of the critical gaps and outcomes within each module, are also explained. Situations, gaps, and outcomes are foundational elements in Dervin's sense-making methodology (Dervin & Foreman-Wernet, 2013).

Four mental modules based on the four quadrants are proposed as presented in Table D.6: the identity, humanity, calling, and service modules of natural religio-spiritual beliefs in the workplace. Referring to the table, each module addresses a central object (see object column B) and critical gaps that may intrude on the individual's experience (see situation primary theme column C). In the context of management research, these critical gaps can be referred to as *workplace-grounded existential uncertainties*. The existential uncertainties or critical gaps typically produce two types of effects, through either direct effects (e.g., treatment, relations, demands, or requirements that are directly imposed on the individual) or indirect effects (e.g., atmospheric environments, social misbehaviours, job contexts, or work complications that add confounding elements to a work situation, see situation secondary theme column D). The concerns and effects in each quadrant are addressed by a critical outcome from the activation of religio-spiritual ideation (see belief primary theme column E). The religio-spiritual beliefs act as strategic information (Boyer, 2002) that is minimally counterintuitive (Boyer, 1993) and used for specific goals or functions (see belief secondary theme column F). Narrower groups or categories of related beliefs (see belief tertiary theme column G) achieve the strategic goals of religio-spiritual ideation by providing propositional beliefs about the identity of a higher power or of humanity, expectancies that assure the individual of desired outcomes, or obligatory behaviours compatible with approval of the higher power or with the workings of the universe.

The *identity* (self-inhospitality-preservation-identity) module (refer to Table D.6) is situated in the personal quadrant and is associated with the critical gap or existential uncertainty of *inhospitality*. Situations arise in the workplace when one's self-concept is being attacked directly or exposed by unwelcoming work situations. Such experiences bring a subjective sense of vulnerability, leading to behaviours that wrestle with that vulnerability through prayer or

concealment, or in more proactive instances address the exposure by reaching out. Rather than simply creating a religious identity separate from a personal or work identity, religio-spiritual beliefs have a *self-preserving* role of protecting the entire self-identity from harm. The beliefs fortify the rights, value, and uniqueness of who one is, providing coping mechanisms that have the potential to raise the individual to a higher level of religio-spiritual perception. Hence a vulnerable situation is turned from negative to positive, and negative attitudes are turned from anxiety to optimism and resilience.

The *humanity* (relation-discord-renewal-humanity) module (refer to Table D.6) is situated in the interpersonal quadrant and is associated with the critical gap or existiential uncertainty of *discord*. Situations arise in the workplace when friction is introduced into otherwise serene work relations due to unagreeable or unsuitable behaviours. Yet rather than centring on one's self-concept or identity, the critical gap in this quadrant has to do with how relations between people are disturbed and how intangible qualities of relationships could be spoiled (e.g., reciprocity, goodwill, trust, agreement, etc.). Although situational conditions bring about emotions that are negative and outward oriented, behaviours to counteract these reactions may include constructive types of communication or willingness to de-escalate the severity of the offenses or disagreement. Religio-spiritual beliefs in this quadrant have the *relation renewing* effect of reversing the negative perceptions that intersubjectively arise between people as a result of relational discord. They anchor the mind in a balanced view of human goodness and maintain a primal sense of identification with the other parties when the impulse is to dissociate and reject. Relation renewal is couched in a broader narrative about harmonious relations with the divine and divine examples of compassionate relational virtue. A reconciled view of humanity is also centred in the character of the offended to rise above the mistreatment to a higher religio-

spiritual level of bridge-building with others.

The *calling* (occupation-incongruence-restoration-calling) module (refer to Table D.6) is situated in the vocational quadrant and is associated with the critical gap or existential uncertainty of *incongruence*. Conceptually, the wide variety of occupational incongruences is limited only by the number work-related objects that are considered worthy of comparison, although they typically include objects such as the job, culture, climate, manager, etc. While negotiation of mismatches between the individual and the workplace are inevitable in work life, the critical gap is associated with the disequilibrium and uncertainty introduced by intrusive job-related demands and disquieting job-related contexts. These challenges induce the individual to expend additional emotional energy to deal with the persistent uneasiness, fatigue, disgrace, and demotivation that come, not so much from people's free-will decisions, but from a reality that cannot be easily changed. The inward behaviours involve a mental struggle to gain religio-spiritual perspectives that transcend the complexity and trade-offs inherent in vocational challenges. They infuse one's personal journey with an alternative meaning regarding the work done, changes experienced, impressions felt, and messages heard. Outward behaviours demonstrate that individuals can choose to have a high level of agency with regard to vocational situations. They can involve jumping at openings, fighting for a second chance, letting oneself go with abandon, or countering the system by refusing to put up with the status quo. Questions such as, "What is the best thing for me to do, because there's just so much?" (C01) indicate the highly existential nature of ideation in this quadrant, which is more about the significance of one's life direction rather than the efficiency of day-to-day decisions. The disequilibrium and uncertainty are addressed by *congruence restoring* beliefs that assure the individual of a future that is under either purposeful divine control or a system of universal justice. These beliefs have the powerful

liberating function of transposing the burden of present incongruences into an alternate logic of future potentialities and duties. Realizing the promise of calling, which is couched in an objective world of work opportunities, job skills, and hiring decisions, occurs either through deciphering specific signs of calling or adopting enlightenment practices to reveal causes of occupational barriers. A strong moral obligation, complete with consequences for delinquency, is accepted in exchange for the benefits of the module. Unlike the personal and impersonal quadrants, the tertiary themes (belief categories) of the vocational and practical quadrants offer alternative views that originate from the diversity of faith traditions. The alternative views of the practical quadrant are discussed next.

The *service* (issue-irresolution-resolution-service) module (refer to Table D.6) is situated in the practical quadrant and is associated with the critical gap or existential uncertainty of *irresolution.* The nature of management, especially the type that is encountered by the everyday manager, is largely an experience of task-oriented decision-making. Management issues must be processed such that the role and function of various principles and actions are objectively apparent. Success in dealing with irresolution is to find a solution that adequately addresses the demands and decisions involved. Emotional reactions pertain mainly to the progress and soundness of the resolution, which may be exacerbated by complexity in the requirements, culture, or system. Behaviours are focused on analyzing the issue and taking steps to address the issue in a way that satisfies others. At times, the individual must make concerted efforts to confront or communicate, or must take extra steps to accommodate or care about others' interests. Resolution of issues inevitably involves people because the issues either impact people or are brought forward by them. Hence the beliefs applicable to *issue resolution* enhance the value of the people involved first by applying norms found in the interpersonal quadrant that

uphold the basic dignity and privileges of the individual. Second, the beliefs infuse sacred

meaning into interpersonal business considerations of harm, compensation, treatment, and

prioritization (i.e., of people, the vulnerable, etc.). Third, religio-spiritual beliefs deepen the

range of moral imperatives to incorporate impacts on other parties, including collective or

societal concerns. Because practical situations are more about the issue than the relationship,

motivation to uphold idealistic or intangible principles comes from an external form of sanction

or approval. By setting a workable basis for complex day-by-day decision-making, the module

also promotes a way to maintain a psychological state that is free of poor conscience or cognitive

dissonance.

Little mention has been made of the faith traditions or psychological phenomena that

appear to be central to the belief categories in each of the four quadrants. It has been the task of

the analysis above to appraise the data inductively for what it means largely on its own, not what

it could mean in light of assumed religious traditions or psychological theories. The study

embarked on data collection with an exploratory approach that did not assume the paradigms or

constructs that would apply to the existential uncertainties of inhospitality, discord,

incongruence, or irresolution. With a clearer view of workplace-grounded religiousness and

spirituality afforded by the research, the possibility for enhancing the connection of the four

quadrants back to existing scholarship is explored next.

Part D Discussion

At the outset of this thesis, I embarked on addressing multiple challenges with regard to

the structure and role of cross-cultural religio-spiritual beliefs as well as the concepts and

methods required for their study. In other words, the narrower research question about the

content of natural workplace religio-spiritual beliefs could not be addressed without answering

longstanding questions about what religio-spiritual beliefs are and how they fit within the corpus of social scientific scholarship, both within and outside the domain of management. A full description of religio-spiritual beliefs was also not possible without being conscious of the levels at which they are being communicated, either as basic propositions, evaluative norms or values, or higher-level sense-making about why and how the beliefs are meaningful (as elaborated in Part E). Hence the ensuing discussion is divided among several levels following from the conceptual and empirical work done. The next few sections follow a path backward through the topics previously introduced, from bottom to top. The *contextual* implications about the groundedness of the research are followed by *methodological* and *conceptual* implications based on renewed understanding of the nature of natural workplace religio-spiritual beliefs. The *measurement* implications provide direction to the issue that was an initial motivation for this thesis, the challenge of structuring and operationalizing religio-spiritual beliefs in management research. Finally, the *management* implications focus on the opportunities for practical application of the research, including specific management topics that could have relevance to the beliefs analyzed. Implications for future research are mentioned briefly in each section.

Contextual Implications

In the process of coding interviews, situational details and responses were coded along with the beliefs applied to them, allowing the generation of explanations about the linkages between levels. The fortunate result of this was a correspondence between situation and belief that was more robust than originally anticipated. In sense-making terms, the bridges between situation and belief represent the inevitable "gaps" that exist where there is action across time and space (Dervin, 1999). Specifically, the mental information of culturally based religio-spiritual thoughts must traverse the gap to its interpretation into workplace action. Following

after Dervin (1998), the fact that natural workplace religio-spiritual beliefs are allied with situations may be the reason that the structure revealed by the analysis is more dynamic and economical than multidimensional scales of religiousness currently claim. As she explains:

> Further, studies have shown that the number of categories needed to account for the same variance in outcomes when described in verbing terms (i.e. time-space-movement-gap) is far fewer then when described based on traditional categories for tapping diversity (e.g. personality and demographic traits). Perhaps the most telling finding of all is that when diversity is treated within Sense making's mandates, users indicate they do not need to know all perspectives on a question to be usefully informed and satisfied with participation. Rather, having a sense of the range and the situational reasons for the differences releases thinking potential. (Dervin, 1998, p. 42)

Not only is the structure of natural beliefs most likely different in grounded research than in the psychology of religion, the idea of "difference" may be distinct compared with non-grounded research. Non-grounded research (e.g., value surveys of Rokeach or Schwartz) focuses on the mathematical differences between responses on a comprehensive scale of indicators. Religious identity is conceptualized in terms of traditional roles and expectations, or as cultural tools for social or symbolic tasks (Weaver & Stansbury, 2014). In contrast, grounded research recognizes that cross-cultural differences may reside in the salience of situational stimuli and the categorization of those stimuli (Oddou & Mendenhall, 1984). Accordingly, religious identity salience may only differ among limited types of situations, stimulated by culture-based beliefs and practices that people activate in response to experience (Weaver & Stansbury, 2014).

Although I have discussed the importance of situations in grounded research, what entails a religiously salient situation remains an important question. Most individuals join a firm, choose

an occupation, or commit to a community with a goal to minimize the level of stress-inducing

cognitive load that could be associated with accessing religio-spiritual beliefs. A review by Louis

and Sutton (1991) proposes that the switch from automatic to cognitive functioning occurs in

situations characterized by problems, frustration, dissatisfaction, unfamiliarity, boredom,

discrepancies, schema failure, pattern disruption, perceiver stresses, divergence from ordinary

practice, and so on (pp. 59-60). They categorize these situations as either (a) novel, (b) provoked

by discrepancy, or (c) consisting of deliberate initiative, such as when an employee is given a

request to address a unique and counterintuitive problem. This thesis is based on the premise that

a person's religiousness and spirituality are revealed in the midst of cognitively salient gap-

crossing. As observed by one informant commenting on the religious aspect of belief, "humanity

exists in the space between stimulus and response" (Y01, paraphrasing Stephen Covey's ideas

attributed to Victor Frankl, www.viktorfrankl.org/e/quote_stimulus.html).

However, not all novel, discrepant, or deliberately initiated situations are significant in a

religious or spiritual sense. By virtue of the interview method, informants were asked to

remember a situation of their own choosing that was important to them—significant enough to

tell a stranger about "out of the blue"—with the expectation that some of the associated beliefs

would be religiously significant. Simply asking about a recent instance of job choice or customer

aggression, while pertinent in certain lines of research, may not have the same weight. This is

why Weaver and Stansbury (2014) believe that "further research on the endogenous aspects of a

situation that prompt a recognition of equivocality and the selection of a religious schema on the

part of an individual may enrich the literature on religious decision making" (pp. 101-102).

Future research on understanding situations better is important because the interaction of

religious identity salience with the organizational context may occur at different levels. Just as

there are multiple expectations from one religion, there may be different aspects of organizational situations that they connect with (Weaver & Agle, 2002). For example, a person may identify with an organization's mission at the level of global religious objectives; or she may make decisions about daily work routines based on retrieval of moral religious beliefs.

The type of situation that is revealed in the current study resides somewhere in between global objectives and daily routine. The critical gaps or existential uncertainties identified in the interviews—inhospitality, discord, incongruence, and irresolution—represent the manifestation of Wilber's four-quadrant model transposed onto everyday work experience. These themes are unique because they represent a first-person, existential state of uncertainty in relation to self-concept, work relations, occupational congruence, or management issues. In the face of complex cognitive-affective challenges, religio-spiritual beliefs bring relief and release to weighty human dilemmas. Hence religio-spiritual beliefs achieve personal objectives in advance of organizational ones. In contrast, contingency theories of management focus on situational characteristics that are third-person views of the relationship between co-worker characteristics, work environment, and managerial objectives. Religio-spiritual beliefs are more oriented toward the wholeness and flourishing of the person than toward the instrumentally focused "secular religion" of the organization (Ashforth & Vaidyanath, 2002) that appears to demand "heart and soul" from workers (R. Brown, 2003, p. 395).

Methodological Implications

Moving up from the bottom level of context and looking now at my approach to research, I highlight that the current thesis takes a sharp methodological turn from existing approaches to researching religiousness and spirituality in workplaces. Typically, religiousness is conceived of through one of two broad directions. The first direction is to treat it as a static and idealized

characteristic in the person, derived from positive transcendent concepts or traditional

theological categories (e.g., Kriger & Seng, 2005), and viewed passively from the third person in

correlative relation to individual-difference and work-related constructs. The second direction is

to view religiousness as comprising the peculiar aspects of an organization, imbuing the context

and behaviours with a sense of cultural uniqueness but ultimately producing idiosyncratic

findings relegated to the religious occupations and organizations.

The methodology adopted here is interested in the everyday grind of work, in the first-

person confrontation with work experience (Young & Logsdon, 2005), and grounded in the

world of reactive impulse and intuitive thought. As highlighted in Part A, measurement in the

psychology of religion is a field in which early scholars turned a blind eye to the indiscriminately

vast and incongruous range of content topics that were permitted in the derivation of measures.

In contrast, the inductive interview method of this thesis is highly constrained to the existential

realities of work activities. The questions are not about "what I think" about spirituality in

relation to marketing or counselling, but "what I was thinking" when I was challenged, inspired,

pressured, or confused at work. The systematic focus on natural beliefs employed in everyday

experiences also facilitates the meaningful comparison of responses across occupations, sectors,

and religious backgrounds (Riis, 2009).

There may be apprehension that while some of the belief concepts appear familiar (e.g.,

identity, calling), the structure of the overall framework does not resemble prior frameworks

found in the literature (cf. Koltko-Rivera, 2004; Leung et al., 2002). This is likely due to the fact

that the research is sharply focused on the frames of reference suggested by Wilber's integral

model, a model in which the essential relations with other entities form the core of its

dimensionality. The attention of Wilber's (2000a, 2000b, 2006) AQAL model to subjective,

intersubjective, objective, and interobjective perspectives permits the management scholar to meaningfully parse those goals and objects that gain sacred significance in various types of workplace experiences. Moreover, the bottom-up approach to exploring the context and thought within each quadrant reveals that the connections between the situation and belief are very specific to (a) the details of the situation, the (b) attitudinal-behavioural responses to the situation, and (c) the beliefs associated with the situation.

Being open to the divergent nature of religious content across cultures, the approach of this thesis resists making a presumption of a grand theory of religiousness and spirituality (Belzen, 2010) or the presence of a dimensionality that is not apparent in the data. It is up to future research to confirm whether the dimensions suggested by the Workplace Integral Model characterize universal differences and whether situation-response-belief-sense-making linkages are widespread among a variety of people and cultures. Although the robustness of the situation-belief linkages in the Workplace Integral Model was not anticipated at the outset of the project, one fortuitous result is its groundedness and practicality, which provide a refreshing developmental perspective on workplace religiousness and spirituality. One of the major benefits of national culture dimensions of Hofstede and others (Steers, Sanchez-Runde, & Nardon, 2010), in addition to their predictive ability, is their usefulness in management pedagogy. The Workplace Integral Model has the potential to help organizations and their employees gain greater appreciation of why they associate beliefs to certain dilemmas and how they can enrich their current repertoire of beliefs.

Insert Table D.7 about here

Conceptual Implications

The highest-level discussion of the study's impact focuses on conceptual understanding of religiousness and spirituality and their associated beliefs. Conceptual questions ultimately come down to four: (1) Are the beliefs and models *religious*? (2) Are the beliefs and models *spiritual*? (3) Are the beliefs and models *cross-cultural*? (4) Are the beliefs and models *work-related*? (Note that I continue to refer to the broader definition of the word "religious" as inclusive of traditional religious culture and modern spirituality; Zinnbauer & Pargament, 2005.) First, regarding Question 1 or the *religious* nature of the beliefs and models, I reiterate the expectation stated earlier in Part A, that researching "lived" beliefs must go beyond formal doctrines to an understanding of the mixture of religious, spiritual, and otherwise transcendent beliefs that people have absorbed and exercised through their lives (Mercadante, 2014). It is not surprising, then, that the natural beliefs revealed in the study are, as Beit-Hallahmi and Argyle (1997) observe, remarkably "undramatic" (p. 35) but also "personal and intimate" (p. 39), especially in a workplace context where visible religious diversity is largely stigmatized, marginalized, and suppressed (Jones & King, 2014; Shore et al., 2011). Although the inductive method is open to diverse experiences, there is no apparent benefit to highlighting the sensational experiences of religious minorities that are often the focus of religious research or popular media. Instead, this thesis relies on self-definition by informants of beliefs that are significant to them. The religiousness of the beliefs and models are apparent by their prevalence and usefulness in work experience, not by the idiosyncratic or critical motives of the researcher.

Every belief either promotes sacred priorities (e.g., moral values), encourages sacred discipline (e.g., relational virtues), foresees sacred outcomes (e.g., expectancies of reward), upholds sacred activities (e.g., norms of observance), involves a sacred phenomenon (e.g.,

proposition about spiritual connection), or presents a sacred reality (e.g., religious characteristics of the divine) (see Tables D.1 and D.5 for explanations of all beliefs). This breadth illuminates Question 2 about the *spiritual* nature of the beliefs and models. While the sacred entity may be readily apparent (e.g., a loving God), experiences, processes, and behaviours may also be sanctified (e.g., seeking enlightenment). There are two observations from this reality. One observation is that while social scientific inquiry often prefers narrow abstracted categories of beliefs or values, the results of this thesis show that there are no phenomenological grounds for separating "traditional" religious and "contemporary" spiritual beliefs of different types if they are accessed within the same workplace situations. Acceptance of the spiritual process of "understanding one's self in a position of subjectivity" (G06) sits alongside a conventionally religious proposition that "faith is a gift" (G06). Hence there is a generosity in the scope of this inquiry that cannot arbitrarily exclude from religiousness the dynamic or experiential ideas that are typically labelled as "spiritual" (Zinnbauer & Pargament, 2005). The second observation about the breadth of entities and experiences impacted by the scope of natural religio-spiritual belief is the potential for interaction between the religious and spiritual, where the "religious" pertains to a plausible relationship with God and "spiritual" to that which is transcendent or deeply meaningful (as defined by Guillén, Ferrero, & Hoffman, 2015). Guillén et al.'s (2015) model best illustrates that religiousness and spirituality are not simply oppositional or redundant ideas, but rather orthogonal to each other: that is, one can be personally motivated toward developing spiritual goods such as psychic support or moral character without explicit reference to a relationship with God (mainly "spiritual"); one can engage in routine service or ritual for God's own sake aside from any overarching personal motivations (mainly "religious"); or one can be personally motivated to engage in a spiritually meaningful experience in which genuine

tribute and sacrifice is bestowed upon God (both "religious" and "spiritual"). Similar to the

Workplace Integral Model, these are phenomenological categories that reveal a dimensional

framework of sacred experience that underlies any categorization in the beliefs themselves.

Addressing Question 3 about the *cross-cultural* aspect of the belief, I note that the

Workplace Integral Model does not present a structure of unidimensional sight lines between one

religion and another in which each religious tradition has a compartmentalized repertoire of

beliefs. Although the natural beliefs are distinct and have origins from one part of the world or

another, there are common themes across religions: in the study, Jewish and Muslim informants

both cling to beliefs cherishing their observances; Muslims and Christians foresee divine

consequences associated with their actions; Christians and Sikhs uphold personal autonomy as

supreme. Somewhat set apart are Hindus and Buddhists concerned about duty in a universe

governed by a cycle of causality. Many faiths see goodness in a supreme being and in people,

and value people and community in some form, particularly in the practice of generosity-forging

and community-valuing values and virtues. Select beliefs appear more unique to informants from

particular faiths, such as vocation-confirming beliefs about calling (Christian), love and

forgiveness contained within generosity-forging and people-valuing beliefs (Christian), and

enlightenment-confirming beliefs (Buddhist).

Although the development of this thesis has stressed the importance of substantive

content in understanding religiousness and spirituality in workplaces (accompanied diversity in

sampling), the cross-cultural nature of beliefs is premised upon psychological functioning and

cognitive mechanisms common to all people, as discussed in Parts A and B of this thesis. An

integration of the substantive and functional aspects of religiousness at the cognitive level is

demonstrated through the Workplace Integral Model, wherein beliefs are units of strategically

relevant information that adhere to mental modules and address the existential uncertainties of inhospitality, discord, incongruence, and irresolution. In addition to the face-value differences in the goals, objects, and activities associated with different traditions (e.g., heaven versus reincarnation, prayer versus meditation), it follows that cross-cultural difference could be exhibited by the extent to which members of various faiths (a) find a particular type of situation to be salient, and (b) employ a particular combination of belief categories for that type of situation. This implies that what individuals do with their beliefs—the "verbing" process of interpreting and applying beliefs (Dervin, 1998)—is as important as the content of what they believe. In fact, it is the commonality of the existential uncertainties across cultures that make the cultural variations in belief meaningful to the observer. Linking the Workplace Integral Model back to empirical findings from the cognitive science of religion would strengthen future research on our understanding of how humans think in the work context.

Turning finally to Question 4 about the *work-related* role of natural religio-spiritual beliefs, I start with the reminder that generalized constructs involving concepts such as human values or worldviews are typically abstract, global, and not closely tied to the features of everyday situations (Rokeach, 1968). In contrast, work-related values that are associated with objects in the workplace are understood to be shared at a parallel but lower level (Ros, Schwartz, & Surkiss, 1999). For example, Lyons, Higgins, and Duxbury (2010), after compiling a value survey that was inclusive of modern values among younger generations, found an important societal level of work values that transcended job/organization and individualistic work values. These values, named "fairness," "creativity," "contribution to society," and "help people," sound similar to the religio-spiritual beliefs discovered from the interviews. While life versus work values have been found to occupy distinct regions in a multidimensional scaling analysis (Elizur

& Sagie, 1999), work values are also understood as a central organizing principle around which higher-order values can be achieved (Ros et al., 1999). The uniqueness of values and beliefs in the work domain has long been known by researchers but has yet to be applied full scale to religio-spiritual attitudes.

A side-by-side comparison of three categorizations—the Rokeach Value Survey (Rokeach, 1968), the Koltko-Rivera's Collated Model of Worldview (Koltko-Rivera, 2004), and the beliefs described in this study—show that natural workplace religio-spiritual beliefs are predominantly interior in sensibility, depend on the work context for full meaning, and require a non-superficial cultural understanding. For example, in the identity module, the freedom- and observance-fortifying beliefs are not suggestive of indiscriminate liberty but rather the right to strike a balance between personal dignity, religious identity, and work-related obligations; the dependence- and mindset-reframing beliefs are embedded in an active engagement with a higher power in the midst of character-testing experiences. In the humanity module, all of the beliefs reflect a splendid yet unattainable ideal of close relationship that is not often sought after in larger society outside work. In the calling module, divine benevolence and counsel are specific to the momentous, life-orienting decisions that stem from myriad career-related options. Finally, in the service module, the impacts and implications of personal decisions are brought into excruciating focus under the gaze of divine judgment or fate.

The uniqueness of the natural religio-spiritual beliefs from this study can perhaps be best presented through a comparison with three other major categories of beliefs, general religiousness (or religiosity, as studied in the psychology of religion), doctrinal beliefs, and health-related beliefs, as presented in Table D.7. While not intended to be rigorous or exhaustive, the table distils the essence of the findings from Parts A and D of this thesis. Moreover, it is

hoped that a discerning perspective on the distinctiveness of natural work-related beliefs will provide focused direction to future research. *General religio-spiritual beliefs* are propositional statements intended to classify an individual according to their type or level of general religiosity (i.e., affiliation, development, etc.). Used primarily for correlative research, they induce salience by reminding the participant of the abstract category of "religion" or "spirituality" without strong connection to life experiences.

Doctrinal religio-spiritual beliefs are upheld by religious institutions seeking to set out truth-related claims about divine realities. In the systematic teaching of these traditions, an environment is set up to foster ongoing religious identification and socialization, which has the associated effect of creating separation between the faithful and the non-faithful. One set of intriguing findings from the interviews was informants' perceptions of doctrinal beliefs. In contrast with work-related religio-spiritual beliefs that encourage a sense of inclusion and commonality centred around progressive values, doctrinal beliefs are primarily about defining an exclusive community and drawing strict dividing lines for the purpose of political goals or normative control. The point here is that the thrust of religious beliefs can be traditional-institutional or progressive-communitarian depending on the purpose of conceptualization.

Turning now to health research, religiosity is typically included as an add-on measure in large epidemiological or sociological studies. Belief may be imbedded in these measures, but influence on the meaning of the religious content is not a primary focus of study (Hill & Pargament, 2003). Measures of religiosity in health-research often fall in the general category (see above) and arguably are an important catalyst for overall development of measurement in the psychology of religion. Similar to the work domain, however, beliefs and meaning have in recent decades gained attention among health researchers (D.E. Hall, Meador, & Koenig, 2008;

Hill & Dwiwardani, 2010). When the content of beliefs is central, *health-related religio-spiritual beliefs* are instrumental in forming a system of meaning that supports well-being. They do this by providing explanations and attributions that strengthen coping processes in times of stress (Park, 2005). However, because meaning is sought to address an unalterable set of highly personalized circumstances, they activate an individualized schema that applies retrospectively in the moment, without relatively little concern for congruence with the norms within a cultural milieu.

Against this backdrop, the uniqueness of *natural workplace religio-spiritual beliefs* becomes intriguingly apparent. Work-related beliefs are primarily about human agency in an organizational context—the question "what should I do" (workplace) and not "what does this mean" (health-related), "what must I endorse" (doctrinal), or "what group am I in" (general). The importance of "should" draws in the need for strategically relevant prescriptions about the divinely wise course of action. Heavenly and earthly purposes are integrated, and the language used to express them is normalized. The beliefs are usually publicly manifest and therefore interact with others in a multi- or cross-cultural context (i.e., among numerous work, religious, personal, and public identities or domains). The work-related agency of the individual is a powerful force that compels the beliefs to be relevant, useful, enduring, and defensible. Through the use of these beliefs, the individual is able to look forward to a positive sense of mutual partnership and accomplishment with others. Even beliefs that appear to be only about the self (e.g., identity or self-concept) are inevitably about the self in context, the context of seeking social stability and success in work life. Future research, therefore, should take into account the unique circumstances under which human actors exhibit religiousness in the workplace, allowing for the proper constructs and measures to be developed. Possibilities for belief constructs and situational concepts are addressed next.

Measurement Implications

A number of related constructs may be applicable to the concepts generated in this thesis, but a thorough review of them is outside the scope of this discussion. Nonetheless, a few comments are made regarding the possibilities for matching constructs with concepts in future research. The first is that many of the beliefs are not "values in general," "global beliefs," or "worldviews," but rather referenced to the sacred and workplace actions in specific ways. For example, freedom-fortifying, observance-fortifying, and mind-set-reframing beliefs are divinely granted and are applied to a person's ability to thrive in a work environment. Dependence-reframing and creator-confirming beliefs are indicative of a chosen stance of a higher power toward individual humans. Goodness-affirming, kinship-affirming, people-valuing, and community-valuing beliefs call for a particular type of close human community. Character-forging and generosity-forging beliefs point to an exceptional ideal of moral character. Vocation-confirming and enlightenment-confirming beliefs set irresistible guidelines for struggling toward one's occupational future. Reward-clarifying, accountability-clarifying, conscience-upholding, and causality-upholding beliefs establish an extremely rigorous framework of expectancies that leave little doubt as to how life is to be lived.

In the psychological and management literature, existing constructs may be appropriate for further inquiry into the beliefs and situations described above. Referring back to the review of measures in Part A, Wood et al.'s (2010) Attitudes Toward God Scale, designed for application to situations of comfort or struggle, or Gorsuch and Smith's (1983) Nearness to God Scale may be candidates for dependence-reframing beliefs. The calling-related concepts in vocation-confirming beliefs have received substantial empirical and theoretical attention (Duffy, Reid, & Dik, 2010; Myers, 2014), and are reflected in measures such as Lynn, Naughton, and

VerderVeen's (2009) Faith at Work Scale. Outside the variety of marginally religious locus of control scales, selected items from Van Buren and Agle's (1998) Scales of Christian Religious Beliefs could serve as reward-, accountability-, and duty-clarifying beliefs. Stroessner and Green's (1990) Free-Will Determinism Scale has a religious-philosophical determinism subscale that is similar to creator-confirming beliefs and conscience-upholding beliefs; another possibility is the adjective-based Loving and Controlling God Scales by Benson and Spilka (1973).

Less common in the literature are scales that target specific religio-spiritual beliefs, values, and virtues that are applicable to the workplace. Freedom-fortifying, goodness-affirming, kinship-affirming, people-valuing, and community-valuing beliefs focus on the nature of who people are and how they should be treated. Mindset-reframing, character-forging, and generosity-forging beliefs are spiritually referenced virtues that are typically not within the scope of the psychology of religion. The literature does talk about spiritual virtues at the organizational level (Dyck, 2017), or in secular leadership from a third-person behavioural perspective (Hackett & Wang, 2012), and makes connections between spirituality, moral virtues, work values, and spiritual types of leadership (e.g., servant leadership) at the individual level. But the field is scattered and not focused on religious virtues (Giacalone and Jurkiewicz, 2010); individual virtues such as forgiveness, compassion, and gratitude are measured as state variables rather than normative (belief, value) attitudes (Krause & Ellison, 2003; Krause & Hayward, 2015). Generally, attitudes toward observances (i.e., observance-fortifying beliefs) and workplace accommodation of religious practice have been entirely neglected in measurement, despite the frequency and controversy associated with them. Finally, Eastern beliefs were clearly apparent in the interviews, even though such beliefs are rarely addressed squarely in measures of religiosity. Enlightenment-confirming and causality-upholding beliefs could be reflected in the Retribution

subscale of the Views of Suffering Scale by Hale-Smith, Park, and Edmondson (2012).

While the individual beliefs and situational characteristics will always be worthy of future research, the main contribution of this thesis is in regard to the structure and role of these beliefs. Discussion of the differences between the subjective and objective aspects of religious belief were initiated early on (L.B. Brown, 1987), supported by investigations into their dimensionality. Studies such as that of L.B. Brown and Forgas (1980) wrestle with many of the same substantive issues as the current thesis by explicitly investigating the structure and proximity of concepts elicited from people's implicit thinking. They used multidimensional scaling (MDS) because it determines proximity between concepts based on their perceived similarity, not predictive power. Their analysis identified that the institutional-individual, positive-negative, and tangible-intangible bipolar adjective scales best characterized the three principal dimensions. Similarly, Krejci's (1998) MDS, using Benson and Spilka's (1973) and Gorsuch's (1968) God-image adjectives, showed that God schemas cohered along multiple dimensions: concrete-abstract, nurturing-judging, and controlling-saving.

Although the above dimensions bear resemblance to the dimensions of the Workplace Integral Model, these investigations into the structure of religious belief gave way to factor-analytic approaches that placed religious beliefs into distinct theological and behavioural categories without reference to underlying phenomenology. In contrast, the structure of work outcomes and values, also found using MDS-type analyses, has been ongoing, and has exhibited multiple dimensions and levels (Billings & Cornelius, 1980; Lyons et al., 2010). It is likely time for future research into workplace religiousness and spirituality to embark on comprehensive inquiry into complex systems of belief, such as the one presented in this thesis, by testing the existence of the "horizontal" dimensionality of the Workplace Integral Model at the level of

situations and the level of beliefs. Future research can also investigate whether the "vertical" relationships between situation and belief exist more strongly for the religio-spiritual beliefs that are attributed to certain quadrants in this study.

Management Implications

The foregoing discussion has mainly been conceptual and methodological in nature. While the purpose of the thesis is not to review the empirical literature on religiousness and spirituality, a few suggestions can be drawn from the results that build on the measurement-related recommendations above. Rather than present concrete research propositions, it is more fitting to propose four renewed directions or approaches that follow from the Workplace Integral Model and the belief themes and categories: 1) an existential uncertainty approach to workplace religiousness research; 2) a sacred belief orientation approach to management research; 3) a religious belief diversity approach to cross-cultural research; and 4) a common-experience approach to religious diversity education.

The first or existential uncertainty approach incorporates the four types of uncertainties—inhospitality, discord, incongruence, and irresolution. Existential uncertainties entail a profound and prolonged state of mental deliberation over an issue that has implications for a person's future. While some of the existential uncertainties are represented indirectly in the literature, most of the existing research takes a behavioural, instrumental, third-person, or event view of management. It would be revealing to conduct workplace religiousness research that takes a meaning, existential, first-person, or process perspective, in line with the thought world in which religious beliefs are manifest.

Starting from the more familiar work-related concepts, the existential uncertainty of *incongruence* overlaps the person-organization fit literature (Van Vianen, 2005). Fit with the

organization (culture, environment, etc.) is determined primarily through a focus on needs (e.g., values, goals) or abilities (Kristof, 1996). In contrast to focusing on fit as a factor in selection processes, an alternate path of research would be to explore the role of religious belief systems in processes involving work adjustment and employee proactivity, that eventually lead to positive perceptions of fit (Bretz & Judge, 1994; Kim, Cable, & Kim, 2005). Religio-spiritual beliefs could have a role in determining the level of satisfaction with both turnover (exit) and non-turnover (socialization) situations, by providing viewpoints that confirm calling or clarify expectancies (see Table D.5). The existential uncertainty of *irresolution* could be considered the existential "flip side" of managerial decision making. Instead of the discrete or developmental view decision-making demonstrated in the ethical decision-making literature (Craft, 2013; O'Fallon & Butterfield, 2005), irresolution is reflective of the "increasingly more complex and often global environments that inherently impose difficult moral challenges" (Hannah, Avolio, & May, 2011, p. 663). Religio-spiritual beliefs that value service and uphold benefits (see Table D.5) could be incorporated into moral maturation and conation processes, that is, the capacity to process and make meaning of situational information (maturation), and the capacity to generate responsibility and motivation (conation) (Hannah et al., 2011).

The existential uncertainty of *discord* has resemblance to relational concepts in the leader-member exchange literature (Schriesheim, Castro, & Cogliser, 1999; Wang, Law, Hackett, Wang, & Chen, 2005), the workplace incivility literature (Estes & Wang, 2008), and the relationship quality literature (Stephens, Heaphy, Carmeli, Spreitzer, & Dutton, 2013). Yet research efforts are not heavily focused on the negative aspects of regular work relationships—from milder instances of unresponsiveness and disagreement to serious struggles with disrespect, blame, or rejection—or the coping or creative processes involved in generating meaning and

building resilience from a strong belief system (Cortina & Magley, 2009). For example, Welbourne, Gangadharan, and Esparza's (2016) study of coping styles identified that religious coping was effective in buffering the effects of incivility for women, yet the "scarce attention" (p. 734) to the religious aspects leaves the deeper reasons unexplored, such as the religio-spiritual beliefs that affirm humanity or forge reconciliation (see Table D.5). Finally, the existential uncertainty of *inhospitality* involves more than just experience of misbehaviour, as reflected in Aquino and Douglas' (2003) scale of identity threat. Existing research focuses on descriptive accounts and management solutions to address discriminatory workplace treatment (Ghumman, Ryan, Barclay, & Markel, 2013). It is astonishing to realize that, despite the widespread experience of discrimination that threatens people intimately (Victor Esen, & Williams, 2008), there is little in terms of constructs that can be used to operationalize the interior struggle and identity work that ensues (Kreiner, Hollensbe, & Sheep, 2006b), or the beliefs that are specifically geared toward fortifying identity or reframing perspective, which could be considered a form of religious perspective taking (see Table D.5).

The second approach pertains to the introduction of sacred belief orientations to management research. Frameworks such as that of Schwartz (1994) are primarily focused on individual motivational goals that may not include culturally based religious or spiritual beliefs. Schwartz discovered through smallest space analysis that spiritual values did not always form a distinct dimension in his sample, which affirmed Rokeach's (1973) view that specific religious, family, and political values originate from "the societal institutions that specialize in maintaining, enhancing, and transmitting them" (Schwartz, 1994, p. 20). A review of measures of religiousness shows a variety of beliefs pertaining to various domains of life, including work, suffering, coping, social work, and so on (see Part A of thesis). Some styles of working or

leading involve an orientation toward specific goals and objects, particularly moral ideals centred on people's well-being and close social relations, as reflected by the humanity and service quadrants of the Workplace Integral Model. For example, several types of ethically oriented leadership, such as servant leadership (Greenleaf, 2002), authentic leadership (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008), or ethical leadership (Brown, Treviño, & Harrison, 2005), have strong value orientations. Likewise, manifestations of destructive leadership (Krasikova, Green, & LeBreton, 2013) could be considered representative of a deficiency in humanity- and service-oriented beliefs (see Table D.5).

The third approach introduces religious belief diversity to cross-cultural research. As yet, no measure has been uncovered that has dimensions or beliefs that incorporate more than two major religions and still have item content that is recognizable as having origins in a faith tradition (see Gill & Thornton, 1989; Nasel & Haynes, 2005 in Part A). Although scale development has yet to be realized, the framework in this thesis could be used to construct a multidimensional measure of religio-spiritual beliefs within each quadrant of the Workplace Integral Model, eventually leading to a comprehensive scale of the most important dimensions across all four quadrants. It would be intriguing to compare both nationality and national culture against the religio-spiritual measure, to see not only the extent of the variation between nations but the subculture variation within nations (Lenartowicz, Johnson, & White, 2003). Other investigations could focus on whether religio-spiritual beliefs mitigate the effects of individualism or collectivism, or address the imbalances caused by low or high power distance. For example, generosity-forging beliefs could soften views about shame; people-valuing beliefs could enhance attitudes toward feedback; observance-fortifying beliefs could weaken psychological contracts with employers; and vocation-confirming beliefs could restrain exit

behaviours (see Gelfand, Erez, & Aycan, 2007).

Before ending, a last application of the Workplace Integral Model is proposed in the area of workplace diversity initiatives and education. Marcic (2000) gives guidelines on how to facilitate dialogue in the classroom without undue emphasis on one particular concept of God. She proposes a five-dimension framework—physical/material, intellectual, emotional, volitional, and spiritual—along which organizations and religions can be analyzed. A religious growth framework was also proposed, consisting of self-centred/narcissistic, defensive/mythical literal faith, conformity/synthetic-conventional, and dynamism/universal stages of development. Similar to Marcic, the Workplace Integral Model would be a framework by which personal ideation in workplace situations can be reflected upon. Disputes over religious doctrine can be avoided by steering employees away from presenting beliefs that define their exclusive community. Instead, a process of bridge-building between employees of different faiths is possible by identifying common experiences based on the four types of existential uncertainty, and then by having employees share how they drew upon and made sense of the beliefs that they considered relevant in those situations. As a result, people of other faiths can appreciate the similarities and differences in response, while gaining appreciation about why beliefs are useful when they otherwise would be considered foreign or irrational.

Overall, the benefit of these proposed approaches is to see religiousness and spirituality as a whole, not as a conglomeration of disparate beliefs and values that may or may not have any bearing on work. In this way, one can honour the desire of individuals to bring their "whole self" to work, one which sees faith and its beliefs as all-encompassing, valuable, and true.

PART E: MAKING SENSE OF HOW WORKPLACE RELIGIO-SPIRITUAL BELIEFS

MATTER

Part E Abstract

In the variety of fields studying religiousness and spirituality, the religio-spiritual aspect of the individual is associated with either institutional orthodoxy, ecstatic experience, positive psychology, or counterintuitive cognitions. Starting with the assumption that individuals routinely think religious thoughts and follow spiritual motivations in association with workplace goals and objects, the interviews in this study employ a sense-making approach to ask why and how work-related thoughts, self-concepts, and experiences become imbued with religio-spiritual significance. Eight modes of sense-making are proposed within the Religio-Spiritual Sense-Making Circumplex along axes suggested by integral theory: sanctification, motivation, identity, application, context, source, cultural, and development sense-making. The findings may help future research to have a more discerning view of the multi-layered nature of religiousness and spirituality, by identifying the nature of the sacredness of religio-spiritual attitudes, the salience of religious identity, and the intensity of moral dilemmas.

Keywords: beliefs, integral theory, religiousness, sanctification, sense-making, workplace spirituality

Part E Introduction

Before the modern era, slavery was the quintessential symbol of commercial enterprise. In *Bury the Chains: Prophets and Rebels in the Fight to Free an Empire's Slaves*, Adam Hochschild portrays a riveting account of how this pervasive practice up to the 1700s was outlawed virtually everywhere by the end of the following century. In an age when even religious leaders profited from slaves, the anti-slavery movement was born out of a merchant society of Quakers, a fringe religious sect outlawed from much of public life. More importantly, "This was the first great social reform movement run *mainly by businessmen*" (Hochschild, 2005, p. 127, emphasis added). That the masses of England's churchgoing citizenry gave no more than a passing thought to the dubiousness of slavery begs the question of how the faithful decided that beliefs such as "love thy neighbour" should now be operable among the shunned castes of the global workforce. In other words, why does a belief touted in sermons, prayers, and catechisms within the house of worship suddenly come alive in the markets and workshops?

The anti-slavery movement is one prominent example among countless others in which religious thought and spiritual practice come to life across the workplaces of society where the normative stirrings of faith vie for attention among commercial and other pressures. Perhaps the crucial factor was the Quakers' inclination toward democratic consensus, or their outlook on humanity that set everyone on an equal plane before God. It could have been that their work ethic possessed a devout discipline of efficiency and solidarity, or that their schooling on human nature imparted a deep conviction that truth-telling could stir up the redeemable goodness in humankind (Hochschild, 2005). Regardless of the tradition, no religious belief is significant merely on account of its own institutional pedigree. As explained by Brenda Dervin (1999), the logical leap from the stale belief to meaningful action is not a necessary condition, due to the

indeterminate nature of how people make interpretations out of their ever-changing positioning within time and space. One may wonder why one person gives weight to the command "love thy neighbour" and another does not. I propose that the most influential and enduring reasons could be revealed through deeper inquiry such as that which is explained below.

The objective of this part of the thesis is to focus on *religio-spiritual sense-making in the workplace*—that is, the role and meaning of the religio-spiritual aspect of belief that gives it impact in a work setting. The previous part of the thesis has thoroughly explored the content and structure of beliefs that are naturally salient to individuals in workplace situations; it has revealed the critical gaps embedded with the four quadrants of the AQAL-based Workplace Integral Model and manner by which religious and spiritual thought helps to bridge or resolve those existential uncertainties. However, major questions remain unexplored regarding the deeper justifications and connections involved in activating religio-spiritual beliefs in workplace-grounded consciousness. The question here is not about which religio-spiritual beliefs are relevant in a situation, but why these beliefs are relevant and what makes a belief or situation have religio-spiritual and hence heightened significance in the work domain.

This part of the thesis takes the opportunity to address higher-level associations between religio-spiritual beliefs and the processes of belief sanctification, human motivation, identity expression, behavioural application, situational contextualization, and the various ways by which such beliefs develop and become distinct. The analysis is based on a sense-making methodological framework (Dervin, 1998, 1999) and interview data provided by informants in relation to the situations they describe. Some of the sense-making concepts are particular to the four quadrants of the Workplace Integral Model (see Parts B and D and Figure B.3), while others are universal across all quadrants. After considering the methodological findings from the

exploratory research, eight different types of religio-spiritual sense-making are discussed below. Like workplace situations, the sense-making types are conceptually positioned at specific points along the two dimensions of the AQAL-based model (for more on the all-quadrants-all-levels model, refer to Part B and Wilber, 2000a, 2000b, 2006; Wilber, Patten, & Leonard, 2008).

Through the analysis, a rich appreciation is gained regarding the manner by which religiousness and spirituality are actualized and integrated in workplace experience. The results reveal that religio-spiritual thinking is indeed more than content: it is about "multiple connectivities" (Dervin, 1999, p. 745), the many ways that a religio-spiritual mode of thinking builds "bridges" (p. 730) that traverse the gaps or uncertainties inherent in multiple facets of human existence. In the ever-changing and challenging world of work, religiousness and spirituality have an active role in addressing the human condition and moving a person to a new and better place in their work experience. These bridges have their basis in people's sense-making—that is, their highly private but self-convincing theories—about what their religiousness or spirituality means to them. It is this potent and deeper meaning that is the focus of the following sections.

Results

Methodological Findings

The application of the method provided a look into the process of researching not only natural religio-spiritual beliefs, but linkages with other aspects of workplace experience (situations, behaviours) and higher-level thought processes related to basic workplace attitudes. Part D of the thesis relied on a grounded theory approach that examined the coincidence of situation characteristics with various categories of beliefs. While beliefs were readily forthcoming, it was not possible to get a complete picture of the meaning of the religio-spiritual

aspect of workplace beliefs from only low-level analysis of belief categories. The interview

process also included sense-making questions regarding the manner by which beliefs were

connected to religiousness and spirituality. Although informants found these types of questions

novel, transitions from beliefs to sense-making were smooth and comfortable for informants. The

focus of conversation frequently turns to multiple aspects of life experience that explain

connections with religiousness and spirituality. Religio-spiritual beliefs are by their nature

peculiar and exceptional, and due to their counterintuitiveness naturally beg explanation

regarding how they arise and become used. This informant's comment on a belief switches

immediately to sense-making about the application and source of the belief. It is typically quite

clear when the informant is talking about a belief related to the situation, or when he or she is

making a higher-level statement about the belief:

> Give back to your community when you can, help those that are in need, serve. So this is
>
> serving our fellow person or whatever. I'm not sure that it's / my beliefs are fluid, they're
>
> not like / I don't have a set of rules that I follow, I feel like I have a set of ethics that I
>
> follow, and these ethics are all embodied in the Islamic tradition. (H01)

In terms of the relevance of the sense-making process to this study, certain realities

identified by Dervin (1999) are clearly encountered in the interviews. A first reality is the

challenge of making the unconscious become conscious through the interview process. Many

informants initially preferred to group all of their beliefs together as religio-spiritual, only later to

identify certain beliefs as non-religio-spiritual when they were queried one by one. An informant

who was asked about which beliefs were religious or spiritual confessed that she "never thought

about it that way" (S02). The religio-spiritual is a deeper layer that one informant is able to

articulate when describing how he advised a client:

> I'm struggling with so many layers. . . . That took / I did a lot of / that's one of the few ones where I did so much thinking. I had to think psychologically, I had to think socially . . . And I had to look spiritually at this. (G06)

A second reality described by Dervin (1999) and echoed by boundary theory (Ashforth, Kreiner, & Fugate, 2000) is movement—the ever changing viewpoints and identities as humans attempt to bridge the stages and contexts of their life. Organizational boundaries make this kind of movement a requirement of survival, and hence religious identity can be both continuous and discontinuous across the organizational boundary—some aspects of one's religious identity may "fit" and others may not. One informant describes this experience by talking about how her thought process was in evolution between her traditional beliefs and new interpretations induced by advocacy work with religious women:

> I always felt that they were equal, but I always worked within the system of an unequal system and accepted that unequal system, but I always had an uneasy feeling. I've experienced the consequences of an unequal system and I think that's made me fight more and change my beliefs more towards for more equal relationship in our religion between men and women. (S02)

A third reality that is central to Dervin's (1999) methodology is the existence of the "gap"—the in-between, disorder, discontinuity, or incompleteness. The existence of "doubt," "grey," and "chaos" (G03) is experienced by the first informant below as an essential quality of religio-spiritual awareness. The second informant adds that standing in between multiple principles or values results in inevitable "tension" (G06), one that cannot be resolved except by living in the moment with a level of connectedness and openness:

> I think there's room in spirituality . . . I think that's where doubt comes in. Because once

you're certain that you have the right way, no matter who, then you lose the capacity to see that there are other ways. I think that's when / and that's where psychoanalysis comes in, to learn how to stay in the grey. . . . My one belief is that nothing is certain. . . . what I learned in that course was one foot stays in order and one foot stays in chaos, which is kind of a Buddhist belief. You dance in between. (G03)

So of course there's a tension between justice and charity. . . . So it's again, not collapsing the tension. . . . And that's what I said when I said, "You can't prepare the answers." Obviously I did think. But I hope that I have immersed myself sufficiently in the Christian tradition that I've been formed and shaped by it. . . . I think I'm very convinced that faith is a gift. (G06)

Insert Table E.1 and Figure E.1 about here

Religio-Spiritual Sense-Making Circumplex

In Part D of this thesis, the arrangement of workplace situations within the four quadrants of the Workplace Integral Model resulted in a pattern of situation characteristics that were combined into themes reflecting "gaps" (Dervin, 1999) experienced by people in the workplace. Corresponding to each of the above quadrants are critical gaps (inhospitality, discord, incongruence, and irresolution) and religio-spiritual mental modules (identity, humanity, calling, and service), as summarized in Table E.1. While the gaps are one aspect of the sense-making perspective, the study has yet to reveal the "bridges" of constructed meaning that resolve the workplace-grounded existential uncertainties—the experiences of discontinuity or incompleteness within each of the quadrants. As sense-making statements were analyzed, they were grouped into themes based on the similarity of their goals and objects.

Eight modes of religio-spiritual sense-making are revealed in the analysis, and are arranged on the Religio-Spiritual Sense-Making Circumplex presented in Figure E.1. The centre represents the level of belief construal that is associated with the sacred—the religious, spiritual, or transcendent. The outer ring corresponds to aspects of human existence and experience that must be bridged in order to have sacred significance. When superimposed on the AQAL model (see Figure B.3), the circumplex shares a similar alignment along the two dimensions, the individual-collective dimension and the interior-exterior dimension. The dimensions and domains of the circumplex are reflective of the reality that religio-spiritual sense-making can also take on various forms of subjective, intersubjective, objective, or interobjective ideation. That is, the meaning of its ideation is connected to either self-focused agency (individual), shared foundations (collective), inner revelations (interior), or contextualized meanings (exterior).

Insert Exhibits A to D about here

Archetypal vignettes were written to vividly demonstrate the linkages between the various sense-making concepts and the associated beliefs and situational details across all quadrants. The names and stories are not real, but the beliefs and sense-making reflect the themes that arose from the analysis. First a character introduction, situational details, emotional and behaviour responses, and the religio-spiritual beliefs are presented in separate paragraphs. Next the *context*, *sanctification*, and *cultural* sense-making are illustrated in one paragraph, and the *identity*, *motivation*, and *application* sense-making are presented in the last paragraph. *Source* and *development* sense-making are also illustrated in the introductory paragraph. Since multiple religions are reflected in each vignette, the story is not a representation of the traditional ideas of a particular faith tradition, even though the story is about an individual from one of four

religions. Discussion of the situational and belief components is found in Part D of this thesis.

Quadrant-Based Sense-Making Themes

      Multi-level sense-making. Three of the eight modes of sense-making discussed in this

part of the thesis were found to have themes that were unique to each of the four quadrants of the

Workplace Integral Model, based on analysis of the situations that corresponded to the various

types of sense-making. The three sense-making modes and their related themes are summarized

in Table E.1, and are indicated in italic text in the explanations that follow. This is a multi-

layered phenomenon reflective of the concept of levels discussed in Part B of this thesis. This

means that at a higher level, the sense-making mode takes on a particular type of ideation (i.e.,

interior, individual, or exterior) but is simultaneously applicable to the full range of workplace

situations at the lower level. Sanctification sense-making, identity sense-making, and context

sense-making are each situated at one of the poles of the Religio-Spiritual Sense-Making

Circumplex, but due to their importance have themes that affect all quadrants of the Workplace

Integral Model. Descriptions of all the themes for the three modes are presented in Table E.2

along with example quotations. In accordance with Dervin's (1999) view of sense-making as

"verb" and not "nouns," the definitions of what the religio-spiritual does in the process of sense-

making are presented as actions rather than entities.

<div align="center">

Insert Table E.2 about here

</div>

      Sanctification sense-making. *Sanctification sense-making* refers that that which imbues

ideas with a religio-spiritual quality. It answers the question, "Why is my belief sacred?" and has

themes associated with situations in the personal, interpersonal, vocational, and practical

quadrants. Sanctification sense-making is positioned at the interior or left end of the circumplex,

since it originates out of inner-focused ideation and based on individual and collective concepts (see Figure E.1).

In the personal quadrant (see Table E.2), the religio-spiritual (i.e., the sacred) is associated with religious *requirement* because the priority placed on required religious observances and rituals is intimately tied to the individual's self-concept as a religiously devout person. The religio-spiritual is also connected with greater *significance* since people sometimes wish to attach deep importance to things they live for, regardless of whatever anyone else thinks. It can be described in an ethereal manner, as in this example:

> That is why we say God is in very core. It's very deep inside. It's so deep inside that it's amazingly surprising. It couldn't be described in words, it can only be felt. (E01)

In the interpersonal quadrant (see Table E.2), the religio-spiritual ultimately leads work relations to a state of *peace*. In addition to bringing harmony, it involves absence of the imbalances and vulnerabilities that permit discord. The religio-spiritual also corresponds to a focus back on *people*, on their inherent value, on how they are dealt with, on reaching out to them, and on the reality that the world is ultimately only about people.

In the vocational quadrant (see Table E.2), the religio-spiritual is about *interconnection*, the idea that embarking on an occupational journey has the potential to connect a person to either humanity as a whole or to an all-encompassing transcendent existence. The religio-spiritual also involves *value*. It directs occupational efforts to goals that have objective significance—something beyond the material that is meaningful in a broad and lasting sense, to the world or to eternity.

While in Part D it was discovered that there were many beliefs associated with the vocational quadrant due to the alternative views of calling, the practical quadrant (see Table E.2)

has more sense-making themes because of the greater implications of actions in this domain. When dealing with management issues, the religio-spiritual directs people toward the shared essence of *humanity*, that understanding that humans are more than machines and possess unalienable value and goodness. The religio-spiritual also involves personal *sacrifice*, or the imperative to go beyond commonplace "business-as-usual" actions to that which involves treating others with selfless, unconditional love and concern. Concurrent with sacrifice, the religio-spiritual quality of *enablement* provides the insight, motivation, and strength to carry on with the myriad people whom one must love, or the countless ideals one must ascribe to, despite urges to do otherwise. Hence the sacred in this sense is less about what is sacred virtue and more about how to achieve sacred virtue. Finally, the religio-spiritual type of understanding is not complete without *empathy*. Ideation in the interobjective and intersubjective realms requires an immediate appreciation of the experience of other beings. The concepts of sensitivity, thoughtfulness, and understanding are hollow without the ability to value the desires and struggles of others, and for some this includes non-human creatures.

      Identity sense-making. *Identity sense-making* brings a religio-spiritual interpretation to one's life journey and place in existence. It answers the question, "What does my belief mean for me?" and has themes associated with situations in the personal, interpersonal, vocational, and practical quadrants. Identity sense-making is situated at the individual or top end of the Religio-Spiritual Sense-Making Circumplex, since it focuses mainly on the individual's self-concept at the boundary between interior and exterior domains (see Figure E.1).

      In the personal quadrant (see Table E.2), the religio-spiritual (i.e., the sacred) speaks to an essential *connection* between one's personal identity and a greater identity found in the divine (e.g., Christ), meeting the needs for relationship, acceptance, and empowerment. This type of

sense-making suggests that the religio-spiritual is less about following rules and more about identifying with a person, a tradition, or a path. The religio-spiritual is also about *restraint* because it contextualizes identity and seeks sensitivity regarding the influence of religiousness and spirituality—when it is compatible to disclose to others and when it is inappropriate to disclose. This is one of many instances found in the research where the sacred does not mean maximized or excessive expression; that is, in workplace situations, "less is more" in the living out of religiousness and spirituality.

In the interpersonal quadrant (see Table E.2), the religio-spiritual supports a person's essential *humanness*, another "less is more" form of sense-making. In contrast to the themes mentioned above related to people or humanity, humanness pertains to the manner by which the sacred reveals what a person's essential character and relational manner are really about, rather than his or her beliefs or affiliation. Humanness relates to the next theme, since the religio-spiritual is also about *authenticity*, that desire in an individual to have an integral sense of truthfulness and genuineness to his or her expression.

In the vocational quadrant (see Table E.2), the religio-spiritual brings *meaning* to vocation, specifically that which imbues one's endeavours with a sense of true purpose, and reinterprets challenges as part of an overall plan. The religio-spiritual also encourages *integrity* when people strive for an honest or natural correspondence between their self-concept and their vocational activities and directions.

In the practical quadrant (see Table E.2), the religio-spiritual corresponds to the *extraprofessional* or that which extends the individual beyond normal professional duty. The religio-spiritual involves *negotiation*, an important concept expressed frequently by informants— the act of balancing diverse needs, traversing distinct boundaries, and maintaining opposing

tensions, incorporating different paradigms—all resulting from living with similarities and differences in values and priorities. The religio-spiritual involves, for some people, *integration* of the sacred with the secular, the heavenly with the worldly. The desire here is not to simply use pieces of disparate identities in an ad hoc manner, but to achieve a sense of unity and wholeness where various identities provide pieces that all fit together. Finally, the religio-spiritual maintains healthy *self-respect* when one acts in accordance to a conscience that protects the self-concept from harm. Elements of all four practical themes are found in the following segment commenting on the faith implications of firing staff:

> We love each other, and that we'll take care of each other. But it's difficult to try to explain to others that we're still accountable to our donors. We're still accountable for our behaviours, and (..) It's sometimes hard to find that balance of "I'm a Christian" and I've said to people here when I've actually had to do terminations and had to explain to the other staff. I actually spend a lot of time in prayer and making sure this is what God wanted / It's not that God wants me to terminate someone, but that I'm making the right decision for the organization and for the donors. And then I go home at night and sleep about / sleep okay because I know that I made the right decision. (C01)

Context sense-making. *Context sense-making* is based on the premise that sacredness in work life arises out of the characteristics of the situation, not just in the nature of the beliefs held. It answers the question, "When is my belief relevant?" and has themes associated with situations in the personal, interpersonal, vocational, and practical quadrants. Context sense-making is located at the exterior or right end of the Religio-Spiritual Sense-Making Circumplex, since it addresses the relevance of religio-spiritual ideation to the objective domain of situational realities and involves both individual and collective experiences (see Figure E.1).

In the personal quadrant (see Table E.2), the religio-spiritual (i.e., the sacred) arises due to actions that result in *alienation*. Through criticism, rejection, or violence, a distance is introduced between people that devalues and ostracizes the person. The religio-spiritual can also be induced by the imposition of an *observance* that elevates the sacred importance of the moment.

In the interpersonal quadrant (see Table E.2), the religio-spiritual becomes relevant in situations where there is *conflict* in people's views and objectives, and they are expressed in a way to produce relational friction, but also open the opportunity for mending relationships and bringing reconciliation and cooperation. The religio-spiritual is also present during situations where there is potential for *growth*, for enriching the self by giving to others or making others happy. These situations are about being transformed by facing difficulties with others, by being tested by conflict, and by learning to live with the inevitability of responsibility.

In the vocational quadrant (see Table E.2), the religio-spiritual addresses the *implication* of a situation that introduces risk to one's well-being, reputation, or long-term future. Situations become more significant and conscious, compared to many everyday situations which are processed quickly or subconsciously. The religio-spiritual is also important in situations where *guidance* or direction is needed, and there is an intense prayer, soul searching, or questioning process involved.

In the practical quadrant (see Table E.2), the religio-spiritual addresses the occasional but inevitable arrival of the *exception* to the norm. Work can be difficult or challenging and can demand more than people have psychological resources for. By their salience, situations can also "snap you to attention" (Y01) or be more heightened or unique, instead of merely being associated with everyday survival or contractual duties. The religio-spiritual can become salient

simply because the *purpose* of the work or the mission of the organization is for religious aims. This may occur when the individual is working for a church, mosque, temple, or faith-based nonprofit. The next two contextual sense-making themes refer to experiences that are idiosyncratic to the individual, but are still very human realities. The religio-spiritual can be associated with strong *resonance* with one's past learning or history. The situation could be salient because it is a reaction to a past experience that had significance in a negative way, as shown in this example:

> Somewhere along the line, I got a very strong sense, a belief that people are . . . naturally good. Even though, I remember, and again, this might have been a bit of a rebellion, because the church, I think, and my parents were more like, "No, people are sinful." And I'd be like, "No, people are, really, underneath it all, they are good."

Finally, the religio-spiritual in situations can arise due to the fact that most of life has a certain level of *discretion* that is not governed by legal or social contracts. "Religion kind of colours in the nuance" (R01) when there is much liberty to waver between virtue and vice by treating people with neglect or pursuing financial gain. In situations of freedom there is the sense that one will be judged for exercising "right intentionality" (L01), leading to moments of conscience when "you're aware of what you've done and then you're standing at the end of the day and you're praying" (S02).

Insert Table E.3 about here

Universal Sense-Making Themes

Overlap and coincidence. The remaining five sense-making modes are motivation, application, cultural, source, and development. Each of these sense-making modes does not have

meanings that are unique to any of the quadrants. The descriptions of the themes and examples within each of the modes are presented in Table E.3. Before describing the themes, it is helpful to take a moment to address several universal characteristics of sense-making data that involve their complexity and ambiguity.

Although the study found many of the informant comments to be quite personal and definite, the fluidity and pervasiveness of religio-spiritual awareness should highlighted. There were informants who gave the response that all situations and beliefs had religio-spiritual significance. This is attributed to seeing the world as undivided between sacred and secular ("I know I don't follow any other system of belief. Everything comes to me from this Islam," O01) or identifying oneself as a deeply spiritual or religious person ("part of everything that I am, it's in every cell of me," G04). Some church doctrines (e.g., Calvinist) mandate that all of creation be included within the sphere of religious duty and awareness. Informants had difficulty separating the religio-spiritual aspect from personal desire, individual personality, social norms, professional roles, or a general sense of responsibility. At times, the need for moral principles to fulfil work effectively raises confusion about whether the individual is following internal or external motivation. Similarity, it may be difficult for informants to decipher whether a principle originated from religious teaching or societal values ("I'll read the Guru Granth Sahib and get inspiration from that, but I'll have read Steven Covey's Seven Habits and take things from that," Y01). In some instances, the identification of a context or thought is based on no more than the coincidence of religious teachings or rules—that is, whether it shows up in the Qur'an or Bible.

The above discussion should alert the reader to the likely possibility that the categories of religiousness and spirituality will always be constantly ambiguously subjective, constantly evolving, and culturally influenced, regardless of whether they are based in objective divine

realities. One informant expressed in this way:

> Yeah, I can define it the way I feel. Religious belief sprouts out of the religious teachings. Whereas other beliefs are out of experience or common sense or observation. Sometimes they overlap each other. (I01)

Similarly, beliefs and sense-making exist at multiple levels, each in hierarchical relationships with other entities. There may not be predictable correspondence between the belief and sense-making levels. Not all sense-making will be exclusively religio-spiritual in nature, even if it involves religio-spiritual beliefs; similarly not all religio-spiritual sense-making will exclusively involve religio-spiritual beliefs. For example, sense-making about the personal significance of situations may include both religio-spiritual and secular beliefs; likewise, religio-spiritual sense-making about the overall value of people may uphold a person's right to choose conflicting beliefs from another worldview.

It is with the above awareness that the next section begins with additional sense-making modes that are relatively individual in nature, and then moves on to the collective modes. Similar to the section on quadrant-based sense-making, the foregoing view of sense-making as "verb" is applied to the definitions that describe what the religio-spiritual does in the process of sense-making.

Motivation sense-making. *Motivation sense-making* generates the desires and reasons for bringing the religio-spiritual into attitude and behaviour. It answers the question, "Why did I choose my belief?" Motivation sense-making is positioned at the interior- individual or top-left extreme of the Religio-Spiritual Sense-Making Circumplex, since one's basic desires and needs are intrinsic and subjective (see Figure E.1).

First, the religio-spiritual is associated with motivation because the sense of *benefit* from

work, the enrichment and "added value" (R01) that it brings to life, including life in community. It also bring a sense of satisfaction for doing whatever possible to face one's challenges, to help others, or to respond to one's sense of calling, resulting in the minimization of guilt, regret, and anxiety. Second, the religio-spiritual is a pathway to *effectiveness* in work. It allows people to do their work better, whether through realigned priorities, broader goals, deeper insight, firmer groundedness, stronger commitment, sensitivity to the other, and so on. Third, the religio-spiritual is also a means of *expression*. Expression could be lived out by following a certain religio-spiritual example, a behaviour that is frequently offered by informants, or it could be accomplished by striving to be an honourable representative or instrument of the faith. Finally, the religio-spiritual is relied upon to foster a certain quality of *relationship* with the other. Relationship is offered as an overarching principle that places principles like inclusion, non-judgment, and protecting people over static rules or restrictions. It also builds bridges by addressing prejudices against one's religious views or affiliation.

Application sense-making. *Application sense-making* describes the patterns of thought and action involved in the use of religio-spiritual beliefs. It answers the question, "How is my belief used?" Application sense-making is situated at the exterior-individual or top-right extreme of the Religio-Spiritual Sense-Making Circumplex, since the individual use of beliefs must be workable in an outer objective domain (see Figure E.1).

While motivation sense-making helps to create a private hierarchy of priorities among beliefs, application sense-making addresses the acted-out reality of applying beliefs. First, the religio-spiritual is applied in a world of *imperfection* and human limitation. Engaging in this type of sense-making is necessary because human agency always introduces some form of contradiction between beliefs of different types, including strongly held secular beliefs. This

leads to selective approach that creates a unique solution or dismisses less important or irreconcilable factors. Second, the religio-spiritual also requires *interpretation*, the process of constantly having to reconstruct the meaning of religious principles into usable guidelines for freely enacted work life. This includes deconstructing old or unjust prior interpretations, or developing an ethic that bases work life on a higher principled level rather than a lower rule-based level. Third, the religio-spiritual can be applied to *contextualization* or the assessment of meaning and impact within a context. A belief takes on different significance by virtue of the implications of its application. Much discussion was recorded regarding this type of sense-making, including differential impacts of belief-based choices and differential application of the same religio-spiritual principles. Finally, the religio-spiritual cannot be divorced from the *fluidity* of existence within the ebb and flow of time and space, since much of human thought and action reacts to changing conditions and is intuitive, automatic, or subconscious. Because people internalize beliefs over time, one can say that a belief does not have to exist in thought to be real in life expression.

      Source sense-making. *Source sense-making* gives meaning to the origin of religio-spiritual beliefs. It answers the question, "Where did my belief come from?" Source sense-making is located at the exterior-collective or bottom-right extreme of the Religio-Spiritual Sense-Making Circumplex, since the source of a person's belief is referenced to shared experiences and cultures that are objectively identifiable (e.g., a family upbringing or faith community) (see Figure E.1).

      Informants make sense of where their religio-spiritual beliefs originate from. First, they can come from close *relations*, including parents, peers, or leaders, drawing from their beliefs or their behaviours. Friends and schoolmates in later life may become important, including clergy,

gurs, or superiors. Second, they can come from *learning*, through literature, education, or teaching. The most obvious source is religious scripture, but spiritual and non-religious works are included. Third, they can come from a *community*, through participation in a religious group, attachment to a faith tradition, or exposure to religious practices. Lastly, they can come from a generally accepted belief systems from other faiths in *society*.

  Cultural sense-making. *Cultural sense-making* refers to how the person sees his or her religio-spiritual beliefs as unique and therefore worthy of endorsement, at least for the workplace. It answers the question, "How is my belief distinct?" Cultural sense-making is located at the collective or bottom end of the Religio-Spiritual Sense-Making Circumplex, since a person's construal of the uniqueness of his or her system of thought is referenced externally to other shared cultures, but is still partially subject to subjective interpretation (see Figure E.1). The uniqueness of workplace religio-spiritual beliefs (work beliefs) is reflected by the contrasts that informants make with sacred beliefs in other domains, especially the doctrines and creeds upheld by religious institutions. To aid with comparison and recall, beliefs and values from the informant's organizational mission, vision, and value statements were used to supplement their repertoire of religio-spiritual beliefs, since informants identified organizational beliefs to be very similar to their own work beliefs.

  First, workplace religio-spiritual beliefs (work beliefs) involve *extension* of the basic doctrinal beliefs. Religious doctrines provide the core concepts for the development of work beliefs. They provide a framework to understand God or the divine and the ideals of devout practice or perfect consciousness, so that humanly and the earthly can be understood in context. Religious doctrines also provide a reliable body of concrete guidance and the basic justifications for holding work beliefs. Informants frequently commented that work and organizational beliefs

are harmonious with doctrinal belief but are construed at a different level and use a different language. This suggests that there are different levels of abstraction, specificity, and applicability among various expressions of beliefs. One informant characterizes "cognitive" doctrinal statements in this way:

> I think what you have there is / so if you think we're made up of thinking, feeling, and acting. A-B-C, affect, behaviour, cognition. It's easy to remember. Affect, feeling. Behaviour, what we do. Cognition, what we think. This is very much a cognitive document. (G06)

Second, work and organizational beliefs practiced outside religious institutions are about *inclusion*. In contrast, doctrinal beliefs upheld by religious institutions have the function of defining God or a higher power, delineating an exclusive community, establishing religious orthodoxy, outlining requirements for members, describing religious rituals or observances, and generally defining a unique belief system or worldview. Organizational beliefs balance the perspectives of other faith groups, allow people to co-exist together, and focus on commonalities among backgrounds.

Third, work and organizational beliefs presume *action* or decision-making. Work and organizational beliefs are structured to be applicable and useful, and ideally are internalized to the point that they can be actively used without requiring conscious recall. Organizational beliefs are statements that people can identify with and help them to make decisions on whether they can act in accordance with the beliefs of the group. The assumption is that people are on a continuum of religio-spiritual development, and therefore work and organizational beliefs provide direction to move people along that path. In contrast, some informants have difficulty figuring out how doctrinal beliefs would be applied to action even if they fully endorsed them.

Finally, work and organizational beliefs involve *adaptation* because they are amenable to the use and context for which they are retrieved. Implementation is characterized as "complicated" and "tricky" (S02). The assumption is that work challenges enfold over time and are not answered at just one time, and therefore questions about when and how to do things in a situation, along with the skills and tactics required to do them, must be addressed through a work-related belief system. Conversely, doctrinal beliefs, even when they are highly regarded, often do not offer much regarding how they are to be interpreted for meaningful use today.

Development sense-making. *Development sense-making* brings coherence to a person's narrative about how his or her beliefs evolved to the current state. It answers the question, "How did my belief develop?" Cultural sense-making is located at the interior-collective or bottom-left extreme of the Religio-Spiritual Sense-Making Circumplex, since a person's interpretation of their past is referenced to a shared experience (e.g., from a family upbringing or faith community), but the interpretation of how beliefs developed involves subjective experience.

First, the religio-spiritual is developed over time out of *devotion*, through a life of prayer and trust. Through this process, "strength and determination" (G06), based in feelings of what is important and best, generate commitment to the belief system, and maintain faith in a higher power despite few indications of immediate benefit.

Second, the religio-spiritual integrates into thoughts and decisions through *reflection*. Informants share about how reflection was incited from two sources: from challenges faced in life and work, and from questioning beliefs that they could not initially accept, either from their parents or their faith tradition. They engage in a process of reasoning things out, supported by active search for insight from sacred readings or personal study, or perhaps dialogue with others.

Third, many informants talk about the importance of *experience* in religio-spiritual

development throughout their lives. Some of the development happens during times of seeking

guidance, or when their beliefs are directly questioned, perhaps when facing impacts on others or

cross-cultural exposure. Much of the time, they make reference to their childhood upbringing—

how they grew up, what their parents' influence was, the religious habits they had, etc. At times,

belief development can be counter-factual: a negative or traumatic type of experience, such as

the one described below, convinces the individual that he or she should hold a contrary set of

beliefs or values:

> Unwillingly, because it was my parents. I never liked it. It was always something that
>
> was rather, actually anxiety-provoking for me. . . . So the churches, or the groups they
>
> attended were something that actually was traumatic for me on a personal level. So I only
>
> went because I was forced to go, and I very much tried to block out as much of it as I
>
> could. . . . It can be quite damaging when you experience the traumatic side of spirituality
>
> and religion. But it has, as you say, it's given me a certain perspective and it's also caused
>
> me to seek a specific type of spirituality on my own that works for me. (G01)

Finally, the religio-spiritual is infused into thought and action through a process of

integration. It involves a process of mixing and synthesizing beliefs from different sources after

they are interpreted based on experience, thought, and feeling. Beliefs are personalized,

internalized, and owned as true knowledge, no longer as proposition or conjecture, and at times

they vary from orthodox doctrine.

Part E Discussion

If someone with an inquiring mind was to raise the topic of gender or ethnic identity and

then ask you what beliefs come to mind naturally in relation to the situations you face, you may

be compelled to talk about the importance of human rights, ethnic culture, or gender equality.

You would not, however, stop at merely presenting brief principles for others to accept or reject. You would proceed to embellish your beliefs with an account of not only how your experiences impacted you, but how and why you came to hold those beliefs. You would endeavour to reason out the basis for these beliefs in the hopes of justifying in your mind and the mind of the inquirer the sensibility of your thinking. In the process of explanation, you may even come to have a stronger appreciation and awareness of the meanings you have just presented. Beliefs about important aspects of personal identity are strong and immediate. Beliefs associated with work-related religious or spiritual experience are as well.

While not all beliefs pulled out of a statement of faith or volume of theology may be perceived as important, one discovery of this study is that some religio-spiritual beliefs are naturally strong and immediate in workplace situations, and that individuals surround these beliefs with a network of other beliefs about their relevance and significance. Due to their ability to answer a number of higher-order questions about religiousness and spirituality at work, *sense-making* about religio-spiritual beliefs deserves a separate treatment in this thesis. Similar to the discussion of Part D, I back-track from the bottom up, starting from the insights from the *methodological* process applied to sense-making, and then consider the *conceptual* implications from a nuanced understanding of what religiousness and spirituality mean at the level of applied natural beliefs. Next I consider the *nomological* possibilities for understanding how the sacred could be better discerned at multiple levels of religious cognition, and follow with comments on the *measurement* of religio-spiritual sense-making (i.e., sanctification) as revealed through the sense-making research. Finally, ideas for *management* applications of religio-spiritual sense-making provide a fresh perspective on how deep-level religio-spiritual thought processes can be part of workplace discourse.

Methodological Implications

The layering of religious beliefs is not a new assumption in religious research (L.B. Brown, 1987), but the use of sense-making is novel when used as a "metatheoretic tool" (Dervin, 1999, p. 728) in workplace religiousness and spirituality research. Dervin notes that sense-making fills the need for interpretive means of bridging the transcendent and material worlds in the minds of human agents. In contrast with Dervin's "sense-making," "sensemaking" in the organizational literature is deemed relevant in situations when thinking does not automatically follow the cognitive schema and scripts suited to recognized situations, and therefore a thought process is used retroactively to justify responses to situations and their associated beliefs (Weaver & Stansbury, 2014; Weick, Sutcliffe, & Obstfeld, 2005; McKee, Mills, & Driscoll, 2008). I see religiousness and spirituality as having a less retroactive and more generative role in identity construction and maintenance, which suggests the use of Dervin's methodology. When identity perceptions are given opportunity for expression and revision, religio-spiritual beliefs are activated, and hence sense-making is an important means by which the role and significance of religio-spiritual beliefs in the whole person can be discovered: "Moreover, the sensemaking that occurs over the introduction or contestation of sacred schemas may illustrate the social construction of the sacred itself" (Weaver & Stansbury, 2014, p. 102).

Hence I have moved beyond theological definitions of the sacred, and beyond the notion of psychological need (Guillén et al., 2015), to a more cognitively complex, socially constructed, and relationally intertwined sense-making of what constitutes the religio-spiritual in organizational life. Future research has the potential to add to emerging research on sense-making and spirituality outside the management domain (Dervin et al., 2012) by asking what constitutes deeper religio-spiritual meaning in a broad range of situations, professions, dilemmas,

and cultures. This goes beyond asking "what is spirituality" or "what are your religious beliefs," and is distinct from asking theologians, ethicists, and theorists what they think spirituality or religiousness should mean to people. Similar to this thesis, research can be conducted at more than one level to see the relationship between the situational context, beliefs and values, and higher-order sense-making. Allow me to summarize next how this approach has revealed the meaning of religiousness and spirituality in the work context.

Conceptual Implications

What does the "religio-spiritual" of religio-spiritual belief mean? While a set of doctrinal beliefs is the benchmark against which a religious group measures the success or failure of its ideological training and socialization (Beit-Hallahmi & Argyle, 1997, p. 40), the religio-spiritual is a sense-making process that feeds off of the normative impetus of a cultural system (Jensen, 2010) and has been internalized enough in the human psyche to be natural and effective in affecting behaviour. People have reasons for their reasons; such recursive thinking goes beyond the "what" of belief to the "why." Religio-spiritual sense-making provides legitimacy to belief and action. Scholars (Guillén, Ferrero, & Hoffman, 2015; Schnitker & Emmons, 2013; Pargament, 1997) argue that religiousness and spirituality constitute a unique set of motivations and strivings beyond the hedonistic and instrumental brands of intrinsic, extrinsic, and social motivations. One empirical example is the finding that leaders of religious nonprofits connect their work to religious experiences of divine intervention, and this serves as motivation to dedicate extra energy and time to their organization (Scheitle & Adamczyk, 2016).

This study reveals that the religio-spiritual aspect (or "sanctification" in general terms) is activated in several distinct ways, as illustrated by the eight different sense-making modes of the Religio-Spiritual Sense-Making Circumplex (see Table E.2 and Figure E.1). For the purposes of

this discussion the three sense-making modes at the upper three axes (left, top, and right) are highlighted due to their implications for belief, identity, and context. First, religio-spiritual sense-making provides higher-order reasons and ideals that direct human priorities and actions (*sanctification sense-making*). They enhance the value afforded to other human beings and forge a sense of reverence for the shared existence of humanity (themes of *peace, people, interconnection, humanity*). They create a differential between the significant and the non-significant (*significance*), valuable and non-valuable (*value*), and then provide the schemas and scripts that enable individuals to empathize with the importance of the other, whether another person or the divine other (*requirement, sacrifice, enablement, empathy*).

Second, religio-spiritual sense-making provides the means for positive identity construction (identity and motivation sense-making, see Table E.2 and Figure E.1). Dutton, Roberts, and Bednar (2010) define identity as "the meaning that individuals attach to themselves" (Gecas, 1982), a more comprehensive and satisfying concept than the typical focus on roles and expectations (Weaver & Agle, 2002). Dutton et al. present four perspectives on identity construction: the virtue, evaluative, developmental, and structural perspectives. They are adapted below to show how the religio-spiritual could provide meaning to individuals.

The first perspective on identity construction, the virtue perspective, suggests that the adoption of sanctified virtues or character strengths enable people to be distinguished as having divine connection or favour. In the study, *identity sense-making* provides a sense of sacred *connection*, inalienable *humanness*, and vocational *meaning* that allows the individual to become part of the movement of the divine in the world. The second perspective on identity construction, the evaluative perspective, identifies the importance of being satisfied subjectively with the sacred aspects of one's own identity, either as an individual or as a member of an esteemed

collective. Identity sense-making is a means by which the individual builds a subjective and satisfying sense of *authenticity*, *integrity*, and *self-respect*. The third and fourth perspectives on identity construction are the development and structural perspectives. The development perspective is open to the idea that people progress and adapt through stages of more effective or well-adjusted spirituality. The structural perspective reveals that positive identity exists in a religio-spiritual sense when there are beneficial linkages between various aspects of one's identity that foster balance and complementarity. Individuals develop and configure their mental frameworks when they exercise *restraint* of identity disclosure within growing relationships. They also learn to engage in a process of *negotiation* and *integration* of the interpretations and responsibilities presented by the professional and *extraprofessional* aspects of religious and spiritual roles.

Third, religio-spiritual sense-making has a role in identity salience and moral intensity within situations. Thus far, the religio-spiritual has been conceptualized almost entirely as a property of belief, value, attitude, and practice. It is less frequently understood as an aspect of cognitive processing that enables the individual to consciously activate religious schemas and scripts at critical moments. Arguably, many of the virtues and values identified in Part D of this thesis are not only concerned with the content of the beliefs. They imply a capacity to discern situations when such beliefs are contradicted and to focus attention on their implications for self and others. In Part D I also referred to the work of Louis and Sutton (1991) on instances when individuals may switch from automatic to cognitive functioning, situations that are categorized as either (a) novel, (b) provoked by discrepancy, or (c) consisting of deliberate initiative. Such situations are generally characterized by the unsatisfying nature of their emotional and motivational content, or their divergence from everyday patterns or expectations.

While Louis and Sutton's (1991) premises are sound, they are opaque to individual beliefs and values because one type of experience can be supremely discrepant to one person and plainly mundane to another. *Context sense-making* sheds light on the types of experiences that have sacred significance and could activate cognitive processing that draws upon religio-spiritual beliefs. These include specific types of discomfort having to do with *alienation* of the whole person or relational *conflict* centred on important views or goals. Salient situations could have tangible impact on the individual's ability to perform a meaningful *observance* or have an important *implication* or *resonance* that disturbs personal comfort or welfare. On a positive note, sacred thinking could arise when there is an opportunity for beneficial *growth* or *guidance*, particularly in times when wide *discretion* is given among choices, when the circumstances call upon the individual to display *exceptional* emotional or motivational resources, or when the individual is driven by a transcendent *purpose*. Now that a distinct level of religious cognition has been proposed for future research, its potential connections with other concepts are discussed.

Nomological Implications

Previous research has already indicated the possible existence of religious causes and effects at multiple levels. Individual religiosity is thought to exist at different hierarchical levels that are not independent of each other (Tsang & McCullough, 2003). From an identity perspective, Wimberley (1989) distinguishes religious norm adherence, "the degree to which an individual adheres to the normative expectations of his or her religious group," from religious identity salience, "the relative position of an identity within the self's salience hierarchy" (p. 130). Included in Wimberley's theory is the proposal that religious norm adherence, an extrinsic type of motivation, is multidimensional, and that the performance of normative religious

behaviour is affected by the rewards and costs of adherence; however, high religious identity salience, an intrinsic type of motivation, has the potential to maintain performance even in light of high costs or low norm adherence. Hence, the different types of religio-spiritual sense-making could be indicative of a process of religious cognition that either proceeds through or is affected by up to seven factors, including (1) awareness of the sacred significance of the situation, (2) the sanctification attributed to goals and objects in the situation, (3) endorsement of sacred beliefs applied to the situation, (4) the degree of sanctification attributed to those beliefs, (4) the strength of a person's religious identity, (5) the degree of sanctification attributed to the identity, (6) a person's religious disposition, orientation, or motivation, and (7) a person's general religiosity. Yet another factor could encompass situational influences on behaviour, such as peer behaviour or the organizational context. Therefore, religio-spiritual sense-making could provide greater discernment in future research regarding the manner by which the sacred is operationalized among many levels, including the situation, objects in the situation, religious belief, or religious identity.

It is outside the scope of this discussion to review existing workplace research that explores multi-layer operationalizations of religiousness or spirituality, a direction that future research can pursue based on the findings of this thesis. Fortunately, recent research does use religious beliefs as a central variable distinguished from religious dispositions, orientations, or motivations, religious participation, or general religiosity. Using a Views of God scale (Shariff & Norenzayan, 2009), Smither and Walker (2015) discovered that core self-evaluations were related positively to the view of God as loving, negatively to the view of God as punitive, and negatively to extrinsic religious motivation. Walker, Jones, Wuensch, Aziz, and Cope (2008) show that beliefs about the sanctification of work have predictive effects on job satisfaction,

affective commitment, and intent to leave over and above general religiosity (see Mahoney et al., 2005). A regression analysis by Kutcher, Bragger, Rodriguez-Srednicki, and Masco (2010) analyzes the effects of religious behaviours (from the Springfield Religiosity Schedule, Koenig et al., 1998) and religious beliefs (using Maiello, 2005), finding that both are related to work/job stress (work pressure) and burnout (depersonalization, emotional exhaustion). Walker, Smither, and DeBode (2012) studied the effects of intrinsic and extrinsic religious motivation, perceived sacred qualities of work (Mahoney et al., 2005), and views of God (Shariff & Norenzayan, 2009) on endorsement of ethically questionable vignettes, and found that sanctifying one's job related positively to ethical judgment only for those with low intrinsic motivation and high extrinsic motivation.

Ultimately, this part of the thesis gives legitimacy to the notion that religio-spiritual sense-making arises within the situational experience of sacred meaning, and is distinct from the intellectual significance attributed by religious cultures. "Meaning systems comprise the lens through which individuals interpret, evaluate, and respond to their experiences" (Park, 2012a, p. 524). Because personal meaning is "an individually constructed cognitive system, which endows life with personal significance" (Wong, 1989), personal meaning and religio-spiritual strivings, at least for religious people, converge toward a similar endpoint. Through shared religious culture and experience, religio-spiritual sensemaking may serve as a useful bridge between purely idiosyncratic meanings induced in situations and the global meanings found in doctrinal or philosophical belief systems (Park, 2012b, Wong, 2012a). Furthermore, the findings reveal how religio-spiritual "meaning-seeking" and "meaning-making" (i.e., adaptation, reconstruction) take place in the presence of both positive and negative experiences at work, including threats to one's sense of personal identity, relations, well-being, or meaning (Wong, 2012b).

Overall, an interest in religio-spiritual sense-making is founded on the recognition that individuals and organizations are in dire need of richer systems of personal meaning. In the face of toxic corporate cultures, unethical or abusive leadership, and identity-destroying practices, healthy meaning systems provide people the support to address inner existential dilemmas and realize the possibility of full flourishing (i.e., purpose, understanding, responsibility, and enjoyment; Wong, 2006; Wong, Ivtzan, & Lomas, 2016). The findings provide specific criteria for the connections between meaning and work life, beyond the generalized, functional, and subjective items that typically populate measures of personal meaning (MacDonald, Wong, & Gingras, 2012). Hence, this thesis is a response to meaning scholars who remark that "future research needs to further elucidate the substantive content of meaning in life . . . Likewise, there is a need for quantitative and qualitative meaning-centered audits with respect to a sense of meaning at work" (Wong et al., 2016, p. 16).

Measurement Implications

This discussion ends with comments on how religio-spiritual sense-making concepts might appear in the development of scales for future research. Scales on sanctification by Walker and colleagues are reliant on a general perception that God is involved at work, that the job has special meaning in God's eyes, and that the work has sacred qualities (Walker et al., 2008; Walker et al., 2012). Lynn, Naughton, and VanderVeen's (2009) Faith at Work scale is more specific about the role of faith in the doing of work, God's view of the individual, and motivations behind work. The sense-making modes discussed above point to different approaches to determining the religio-spiritual aspects of work experience. Overall, they suggest that measures could be more specific about the content involved in associations of sacred meaning. There are three ways that operationalizations of religio-spiritual sense-making could

differ from current views. The proposals below focus on context (situation), identity (self-concept), and sanctification (belief) sense-making as ways to discern deeper levels of diversity. Although not addressed specifically in this discussion, non-quadrant based sense-making concepts—motivation, application, source, cultural, and development sense-making—could also be applied as indicators (see Table E.3 and Figure E.1).

First, context sense-making indicates that there could be a finer separation between work situations and the job context as a whole. Whether my job is meaningful or sanctified is different than a specific encounter being spiritually significant. The personal, interpersonal, vocational, and practical aspects of context sense-making could be operationalized to discover why situations are religiously salient based on objective or external criteria, not just subjectively or internally as with current scales. This approach is reminiscent of the concept of "moral intensity" (Jones, 1991), whereby attention is paid to the importance, immediacy, imperative, etc. associated with an issue rather than the moral development or attitudes of the individual. Rarely has religiousness been the focus of research on situations, although one study showed that strength of religious belief intensified perceptions of moral intensity, even when the situations themselves had no religious standards associated with them (Graafland, Kaptein, & Mazereeuw-van der Duijn Schouten, 2006).

Second, "God's presence" is a concept that is often invoked (e.g., Lynn et al., 2009) but may be applied ambiguously, and "religious identity" is typically conceptualized in terms of one's identification with a religious group. Similar to context sense-making, identity sense-making provides more objective indicators of an individual's inclusion of the religio-spiritual in one's personal and professional self-concept, beyond a general sense of divine presence or religious affiliation. The incorporation of identity sense-making concepts could improve upon

measures of individual spirituality and personal meaning that are not grounded in the messy realities of work life (Ashmos & Duchon, 2000; Kinjerski, 2013; MacDonald et al., 2012). This study has revealed that the religio-spiritual aspect of identity at work is characterized not by blissfully transcendent work experiences, but by the ongoing struggles of balancing and disclosing multiple identities, and through strivings to achieve a sense of harmony and well-being when expressing oneself through religious thought and practice.

Finally, the religio-spiritual aspect of belief has rarely been separated within the measurement of belief. Items with religious or spiritual content are tacitly assumed to be religious or spiritual in essence. However, a doctrinal item that makes reference to religious targets does not necessarily represent significant cognitions that arise in a real context. Endorsement of religio-spiritual beliefs could be a way to tap enculturation in a faith tradition; in contrast, the degree of sanctification could indicate the extent of their cognitive internalization. The only scale of all those reviewed in Part A that attempts to reflect internalization is Ryan, Rigby, and King's (1993) Christian Religious Internalization Scale, although it has been critiqued in Part A for using double-barrelled questions, combining the basic belief with its rationale.

Management Implications

The most important implications are conceptual and methodological in nature, and help answer a few fundamental questions about the nature of religiousness and spirituality such that management research can be advanced. Direct practical applications are less apparent, as religio-spiritual sense-making happens at a high level of abstraction and, as evidenced through the vignettes presented above (see Exhibits A to D), are induced only after deep deliberation of the details of the situation and the associated beliefs. Nonetheless, three practical applications are

identified, having to do with contexts in which there is the need to engage in higher-level reflection and dialogue about religiousness and spirituality.

The first practical application is in the area of spiritual growth in the work domain (Marcic, 2000). Other types of reflective practices have been introduced in the management literature, including mindfulness (Dane, 2011) and appreciation (Fagley & Adler, 2012). While mindfulness is a receptive attention to the present state, and appreciation is focused on the value of workplace objects, the sense-making approach is concerned with the meaning and significance of belief information. The potential for learning and enrichment comes from the content contained in religio-spiritual beliefs and its deeper associations to workplace goals and objects. An employee engaging in the process of sense-making about existential dilemmas has an opportunity to consciously articulate connections with identity construction, social interactions, and the workplace environment (McKee et al., 2008). Moreover, connections to overarching themes and principles can be surfaced, beyond the basic-level beliefs that are initially apparent (e.g., Jeavons, 1994). For example, variations of the questions exemplifying the elements of the Religio-Spiritual Sense-Making Circumplex could be used for reflection and dialogue (see Figure E.1), such as, "Why would I consider this belief religious rather than common decency?" (sanctification) "What does my belief have to do with who I am as a person?" (identity) "When do beliefs like this really matter to the situation?" (context). These types of development opportunities would likely be most appreciated in faith-based organizations.

The second practical application pertains to assessment procedures where religious or spiritual elements can be introduced into the selection processes for religious workers. Despite the fact that numerous places of worship, denominational associations, and faith-based organizations assess candidates regularly on the basis of their religious beliefs and may have

highly rigorous processes, there remains an extreme scarcity of scholarly study on the topic.

Most of the written literature is contained in denominational and practitioner publications (e.g.,

Clapper, 1995). Sense-making is an avenue by which employers can lay out explicit criteria for

the assessment and selection of candidates. Questions about sense-making not only deal with

religious knowledge, but they also assess the extent to which candidates have internalized

religious ideas through the development of linkages between experiences and their belief

systems. Sense-making can also be a way by which moral character can be assessed where long-

term observation is not possible, as the concept of character is premised on the consistent

practice of virtuous principles (Hackett & Wang, 2012). Such practice can be confirmed through

the recounting of experiences and the thought processes and behaviours associated with them.

The third practical application is not management related but has intriguing implications

for the legal profession and society as a whole. The rise of religious persecution around the

globe, including Islamic countries with severe laws against conversion, has resulted in a rise in

refugee claims by people who claim to belong to certain faith groups. Central to these claims is

the credibility of claimants regarding their religious commitment, and the ability of judges to

assess the sincerity of statements as a way of weeding out legitimate claimants from imposters

(Kagan, 2010; Samahon, 1999). Kagan identifies a number of methods that have an uncanny

resemblance to the types of measurement options and issues reviewed in Part A of this thesis.

Numerous concerns are addressed by Kagan, including the problems with assessing abstract

religious beliefs, the relevance of testing religious knowledge, the validity of assessing religious

behaviour, the usefulness of narrative questions about religious activities, and the benefits of

using open versus closed questions. One finding from the interview method in this thesis is that

less committed informants had fewer responses in terms of both beliefs and sense-making, with

obvious deficiencies shown in the amount of sense-making. While this finding is not statistically confirmed, research could be conducted to correlate the extent of sense-making with indicators of religious commitment, development, or behaviour. Both the situation-specific and sense-making questioning used in this thesis could be adapted to the refugee claimant context. The extent to which a claimant can elaborate on various types of beliefs and sense-making, as well as situational details and responses, should be a reliable and valid way of improving court procedures in a way that could have significant impact on the lives of many refugees in distress.

The main insight from this part of the thesis is that sense-making not only provides insight into what religiousness and spirituality are, but it also reveals that religio-spiritual beliefs could be strengthened by a network of reasons and justifications that are attached specifically naturally to situational context, individual identity, and personal belief. This is what one hears from the testimony of people about their faith at work. Listening with a mind open to the sacred is what this thesis has been all about.

CONCLUSION TO THE THESIS

Limitations

The breadth of this thesis has offered a number of insights into the future of workplace religiousness and spirituality research. At the same time, the qualitative, exploratory, and theory-building approach to the research results in some limitations. First, any qualitative methodology will be unable to produce results fully satisfying to positivist-leaning readers. Due to the reliance on verbal questioning and conscious responses, it could be argued that truly natural or intuitive beliefs cannot be accessed. The method could be also blamed for post-hoc rationalization, perhaps even more so because of the tendency toward theological correctness. Although not all stories recounted by informants were flattering, most of the beliefs reflected positively upon the person. There was a distinct lack of dysfunctional behaviours or negative beliefs communicated, which could be attributed to tendencies toward social desirability. These issues are mitigated to a degree by the situation-specific approach, where natural beliefs are induced in the process of recalling the experience. It is difficult for informants to lie about their response to the situation (e.g., disagreement, discomfort, etc.) and then make up positive reasons for troubling responses. Moreover, their beliefs are networked together in a way that requires a level of congruence between beliefs to be easily retrieved. All interview research is retrospective in nature when focused on past events.

Second, concerns could be raised pertaining to the sample. The sampling was focused on exploring the structure (i.e., the groupings) of the belief themes and the linkages between the larger categories with their situational grounding, not on the generalizability or comprehensiveness of all subcategories. By its very nature, content of a religio-spiritual nature is unbounded. The study sample included only few self-selected informants from a limited set of

religions present in an industrialized democratic society. Due to the lack of theory of what constitutes deep-level religious diversity in the workplace, it is likely that only a subset of important views have been accessed. The incentive may have induced insincere informants to participate, but the incentive was quite low for a 90- to 120-minute interview and it was obvious when I encountered unemployed informants who did not have much to say about their faith. Such candidates were excluded from data analysis. Given the level interest, engagement, and transparency of the other informants, it was unlikely that they were doing it solely for the money.

Third, the validity and reliability of the analysis could be questioned. The validity of the results to represent the messiness of reality is affected by the strictures imposed by the four AQAL quadrants. Complex situations do not neatly conform to uniform characteristics, and even when a situation is primarily in one quadrant (e.g., an objective or vocational dilemma), there could be elements of the three other quadrants in the same situation (e.g., doubts about "calling" incited by an intersubjective, interpersonal conflict). This means that a researcher must engage in an interpretive process to decide which quadrant a belief or sense-making idea principally resides in. Ideas were divided among the four quadrants of the AQAL model and again among the different categories of beliefs and sense-making. This left a small number of quotations in a substantial number of the cells, even though the meanings and linkages were clear and compelling due to immersion of the researcher in the context illustrated from the interview. Situating the sense-making ideas into quadrants was more challenging than for beliefs, since sense-making comments tended to be grouped together closer to the end of the interview and minor inferences had to be made about situational linkages. For qualitative researchers the issue of validity is addressed in a systematic and iterative set of procedures (see Part C), and is by no means associated with massive samples (e.g., Elsbach & Sutton, 1992). Findings are of interest

on the basis of the occurrence of one phenomenon with another, not on the frequency of occurrence, and on the case made for plausibility, not predictability. The issue of reliability is often debated. The inter-rater reliability calculations performed as part of the above method are seen by leading scholars as incongruent with the spirit of qualitative research when rigour is already incorporated into the entire process of data collection and analysis (Gioia et al., 2013).

Fourth, the theory-building focuses on the nature of first-person religio-spiritual thought at multiple levels, rather than on basic religio-spiritual attitudes that are present in specific organizational contexts or occupations (e.g., social work, law enforcement, health care, financial services, etc.). At the level of sense-making, informants were entering areas that they had rarely before articulated. For the researcher this meant that it was challenging to know exactly when an informant was switching levels (i.e., between behaviour, belief, and sense-making). This resulted in findings that are true to the complexities of human experience but more difficult to translate into actionable constructs and dimensions for criterion-based research. It is not yet possible to discern whether the belief categories are equally meaningful from all cultural viewpoints or can be transferred into measurement, although the main hope is that the major themes (e.g., the general structure of the Workplace Integral Model) may guide future research along a focused path. The findings regarding sense-making are introspective and complex (e.g., the modes of the Religio-Spiritual Sense-Making Circumplex), leaving researchers with yet more cognitive levels to examine, rather than a better idea of the most important elements of general religiosity for the workplace. Nonetheless, such findings may eventually allow researchers to pinpoint the nature of the sacred at work such that future research can be productive and meaningful.

Finally, the atheist and agnostic population remains a question mark. This issue is over and above the admitted lack of separations between faith traditions in the results. The problem is

more about research design than sampling, because atheist or marginally devout informants did not offer any statements that were not already covered by the more devout informants. Atheist and agnostic informants were excluded from the study along with a few other informants that largely repeated the same ideas as other informants in the same religious group. Therefore it is not known whether the lack of non-religious data is a simple issue of a lesser degree of acceptance of religio-spiritual ideas, or a completely different type of thinking (e.g., anti-religious, libertarian, intuitive, narrative, etc.) that requires an alternate interview procedure sensitive to the thought processes of non-religious people. I conclude with closing remarks on the contributions of this thesis.

Conclusion

This dissertation is a vigorous response to calls among researchers to (1) account for substantive religious content in workplace research, (2) consider cross-cultural diversity across faith traditions, (3) ground research in the context of critical situations, and (4) contribute to theory building about workplace spirituality. A multi-pronged approach has been presented, involving extensive review, conceptual development, and qualitative analysis at several levels—situation, belief, and sense-making—that addresses the vast but sparsely explored territory where the dominant religious cultures of the world cross the boundary into everyday work. The mind has a structured and internally consistent approach to tackling work-related problems that is informed by religious cultures. In responses to work experiences, the role of a natural religio-spiritual belief is to comprise a mental module or system of thought—propositions, expectancies, norms, values, and virtues—that is activated on the basis of the existential aspects of situations and not theological categories. These beliefs and modules are further buttressed by sense-making reasoning about the significance and relevance of their ideas. The Workplace Integral Model and

Religio-Spiritual Sense-Making Circumplex set the stage for future research to make progress on research methods, measurement models, and theory building pertaining to the diversity of faiths in the global workforce.

From the perspective of management scholarship, this research goes against the dominant flow of values-based cross-cultural or workplace spirituality research that is largely secularized, instrumentalized, and unrecognizable from the viewpoint of the rich religious cultures in which people worldwide are embedded. Today, the incorporation of religion at work is about "accommodation" and "tolerance" of religious beliefs and practices; similarly, religio-spiritual ideas in organizational psychology are accommodated on the periphery, much the same way that gender, diversity, and sustainability research was once merely tolerated but not appreciated for their positive implications in the lives of many. Through the continuation of such research, the appreciation of religio-spiritual cultural influences could be advanced such that powerfully networked supraordinate beliefs are recognized for their role in both amazingly heroic and perplexingly ingrained behaviours. A renewed direction of inquiry could be opened in the study of organizational behaviour, workplace diversity, management of human resources, and ethical behaviour, supported by new measures that are grounded in the work domain.

From the point of view of the human individual, the insights gained in this thesis strengthen an awareness that stands in sharp contrast to a tacit presumption that freedom *of* religion should mean freedom *from* religion—that is, a demand for protection from exposure to any intrusive religious idea or expression. Religio-spiritual beliefs flow naturally to the mind at precisely those times when they are important for human wholeness and flourishing within the work environment. The research illustrates the centrality of the thought-world of the individual and the richness of the values that uphold the worth of all people in a global economy. Seen

through a religio-spiritual lens, the search for satisfaction with personal identity and

interpersonal relationships is valuable for its own sake. The long-term vocational trajectory of

one's work life has inherent value, and the spiritual resources needed to rise above exceptional

managerial circumstances are given their due credit. Additionally, when sacred realities and

morals have licence to thrive, there potentially is a level of charity and honour that is bestowed

on others that management wisdom would never rationalize or produce on its own terms.

In sum, it is hoped that the subsequent use of this work would not be for mere cerebral or

analytical purposes. Rather, I modestly propose that the ideas in this thesis be entered into

reflection and debate about the connection between management and the ideological movements

around the world that are taking place precisely because of the force of religion, or due to the

abuse by or absence of it. On a smaller but no less significant scale, it would also be satisfying to

see scholars appreciate the profundity and conviction of what my informants shared in terms of

their motivations and revelations when they rise above the challenging circumstances imposed

by organizational life. Then when an inquiring person sits down for the first time in a business

lecture or training session on beliefs that matter at work, they will begin to make sense of how it

all fits together.

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Table A.1. Content-Based Measures of Religiousness—Summary

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
1	Thouless (1935)	Certainty in Religious Belief Scale	HH	Christian	To measure tendency toward strong or extreme beliefs	C: Conceptual D: Descriptive I: Deductive	**Religious**; Non-Religious (1/2)
2	Dunkel (1947)	Inventory of Religious Concepts	HH	Christian	To identify contribution of religion to Protestant students' philosophy of life; developed as an inventory	C: Conceptual D: Descriptive I: Deductive	**Hebrew-Christian Conceptions of God; Attitudes toward God (Theism and Nontheism); Nontraditional Expressions of Religious Values; Historic Christian Doctrines and Practices; Attitudes toward the Bible**; Support of the Church; Attitudes toward the Economic Order; Attitudes of Christian toward War; One's Sense of Worth; Freedom and Determinism-Man; Miscellaneous Identifying Items (5/11)
3	Wendland (1949)	Salvation Opinionnaire	HH	Christian	To identify religious conservatism, liberalism, and radicalism based on opinions about salvation; items reduced by expert judges; see Dreger and Atkins (1991)	C: Conceptual D: Analytic I: Deductive	**Conservative; Liberal: Integration and Growth; Liberal: Freeing Oneself from Insecurity and Conflict; Radical** (4)
4	Brown and Lowe (1951)	Inventory of Religious Belief	HE, HH	Christian	To measure belief in traditional Christian dogma	C: Conceptual I: Deductive	
5	McLean (1952); Jennings (1972)	Religious World View Scale	HH	Christian	To assess agreement with orthodox Christian tenets to stimulate thought and understanding among students	C: Conceptual I: Deductive	
6	Funk (1955, 1958)	Religion and Philosophy of Life Attitudes Scale	HH	Christian	To assess relationships between various aspects of religiousness among students	C: Conceptual D: Descriptive I: Deductive	Religious Conflict; **Religious Orthodoxy**; Philosophy of Life; Hostility toward the Church; Religious Tranquility; Religious Solace; Change of Religious Attitudes (1/7)
7	Ausubel and Schpoont (1957)	Religious Attitude Inventory	HH	Christian	To measure intensity or extremeness of religious attitude; items selected based on extremeness rated by judges	C: Conceptual I: Deductive	
8	Broen (1957)	Religious Attitude Inventory	HH	Christian	To study religious attitude as multidimensional based on religious types; items sorted by judges	C: Conceptual D: Analytic I: Deductive	**Nearness to God; Fundamentalism-Humanitarianism** (2)
9	Fukuyama (1961)	(Major Dimensions of Church Membership)	W	Christian	To define meaningful categories for sociological study of religious orientation based on Glock's (1962) model	C: Conceptual D: Descriptive I: Deductive	**Cognitive; Cultic; Creedal**; Devotional (3/4)
10	Lenski (1961)	Religious Orientation and Involvement	HH, HMK, W	Christian/ Jewish	To compare religious orientation and involvement among Protestants, Catholics, and Jews, and test Weber's theories; items adapted for each religion	C: Conceptual D: Descriptive I: Deductive	**Doctrinal Orthodoxy**; Devotionalism; Associative Involvement; Communal Involvement (1/4)

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
11	Putney and Middleton (1961)	Dimensions of Religious Ideology	HH, HMK	Theistic	To assess religious identity based on items loosely associated with Christianity	C: Conceptual D: Descriptive I: Deductive	**Orthodoxy**; Fanaticism; Importance; Ambivalence (1/4)
12	Martin and Nichols (1962)	Religious Belief Scale	HH, HMK	Christian	To measure Christian belief and acceptance of religious teachings	C: Conceptual I: Deductive	
13	Faulkner and De Jong (1966)	Five-Dimension Scale of Religiosity	HH	Christian	To measure Glock's (1962) major dimensions of religiousness	C: Conceptual D: Descriptive/ Analytic I: Deductive	**Ideological; Intellectual**; Ritualistic; **Experiential**; Consequential (3/5)
14	Wiggins (1966)	Religious Fundamentalism Scale of the MMPI	HH	Christian	To assess individuals who see themselves as religious churchgoing people following the true faith; content scale developed by analysis of MMPI items	C: Conceptual I: Deductive	
15	Hogge and Friedman (1967)	Scriptural Literalism Scale	HH	Christian	To assess literal God-inspired interpretation of the Bible	C: Conceptual I: Deductive	
16	Gorsuch (1968)	Adjective Ratings of God	HE, HH	Theistic	To measure concepts of the type of God; theory based on anthropomorphic and linguistic characteristics	C: **Theoretical** D: Descriptive/ Analytic I: Deductive	**Traditional Christian; Deisticness; Wrathfulness; Omni-ness; Irrelevancy** (5)
17	Heist and Yonge (1968)	Religious Orientation Scale of the Omnibus Personality Inventory	HH	Christian	To assess commitment to fundamentalist or dogmatic versus liberal thinking	C: Conceptual I: Deductive	
18	Vergote et al. (1969)	Concepts of God and Parental Images	HH	Theistic	To measure relationship between symbolic images of Mother, Father, and God; based on psychoanalytic theories; items derived from interviews, pencil-and-paper studies, and psychological, philosophical, religious, and literary works	C: **Theoretical** D: Descriptive I: **Inductive**/ Deductive	**Maternal; Paternal** (2)
19	Yinger (1969, 1977)	Nondoctrinal Religion Scales	HH, W	General	To measure cross-cultural, non-doctrinal aspects of religion regarding ultimate concerns	C: Conceptual D: Descriptive I: Deductive	**Meaninglessness; Suffering; Injustice; Religion; Politics** (5)
20	King and Hunt (1972)	Religious Variables: Ten Scales	HH	Christian	To assess 10 religious dimensions among Protestants; theory based on prior models of multidimensionality	C: Conceptual D: Descriptive I: Deductive	**Creedal Assent**; Devotionalism; Congregational Involvement (A. Church Attendance; B. Organizational Activity; C. Financial Support); Religious Knowledge; Orientation to Religion (A. Growth and Striving; B. Extrinsic); Salience (A. Behavior; B. Cognition) (1/6)
21	Hunt (1972)	LAM Scales	HH	Christian	To measure interpretive style with respect to biblical or theological assertions	C: Conceptual D: Descriptive I: Deductive	**Literal; Anti-literal; Mythological** (3)
22	Benson and Spilka (1973)	Loving and Controlling God Scales	H, HE, HH	Theistic	To measure loving and controlling God image; based on cognitive consistency, self-esteem, and locus of control theories	C: **Theoretical** D: Descriptive I: Deductive	**Loving; Controlling** (2)

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
23	McConahay and Hough (1973)	Love and Guilt-Oriented Dimensions of Christian Belief	H, HH	Christian	To distinguish types of religious belief based on theological content of atonement in Christianity, love, guilt, and forgiveness; theory based on links to attitudes toward social action and racism; items generated from congregants	C: **Theoretical** D: Descriptive I: **Inductive**	**Guilt-oriented; Love-oriented Self-centred; Love-oriented Other-centred; Conventional Religiosity** (4)
24	Osarchuk and Tatz (1973)	Belief in Afterlife Scale	HH	Spiritual	To measure belief that life continues after physical death; theory based on links to fear of death	C: **Theoretical** I: Deductive	**Form A; Form B** (2)
25	Stellway (1973)	Christian Conservatism Scale	HE, HH	Christian	To measure commitments to theological, anthropological, and epistemological assumptions of conservative Christianity	C: Conceptual I: Deductive	
26	Stellway (1973)	Christian Liberalism Scale	HE, HH	Christian	To measure commitments to theological, anthropological, and epistemological assumptions of liberal Christianity	C: Conceptual I: Deductive	
27	Levenson (1974, 1981); Levenson and Miller (1976)	Multidimensional Locus of Control Scales	HH	Spiritual	To assess the expectancy of contingencies based on one's own behaviour or forces beyond one's control; theory based on Rotter (1966) and links to participation in social action; see Welton, Adkins, Ingle, and Dixon (1996)	C: **Theoretical** D: Descriptive/ Analytic I: Deductive	**Internal; Powerful Others; Chance; God Control** (4)
28	Maranell (1974)	Religious Attitude Scales	HH	Christian	To measure dimensions of religiosity or religious attitudes; items selected based on analysis of extreme criterion groups	C: Conceptual D: Descriptive I: Deductive	Church Orientation; Ritualism; **Altruism; Fundamentalism; Theism**; Idealism; **Superstition; Mysticism** (5/8)
29	De Jong, Faulkner, and Warland (1976)	Cross-Cultural Dimensions of Religiosity	H, HD, HH	Christian	To measure Glock and Stark's (1966) dimensions of religiosity	C: Conceptual D: Descriptive/ Analytic I: Deductive	**Belief**; Experience; Religious Practice; Individual Moral Consequences; Religious Knowledge; Social Consequences (1/6)
30	Hoge (1976)	Theological Index	HH	Christian	To identify areas of disagreement among Protestant members	C: Conceptual D: Descriptive I: Deductive	**Spiritual-Secular Dualism; Freewill Behavior; Otherworldliness; Scriptural Authority; Social Optimism; Ethicalism; Religious Nationalism; Creedal Assent**; Religious Despair; Orientation to Growth and Striving; Devotionalism; Salience: Behavior (8/12)
31	Spilka, Stout, Minton, and Sizemore (1977)	Death Perspective Scales	HH	Christian	To measure feelings about death; theory based on death as a general multidimensional concept related to religiousness	C: **Theoretical** D: Descriptive/ Analytic I: Deductive	**Death as Pain and Loneliness**; Death as Afterlife of Reward; Indifference toward Death; **Death as Unknown**; Death as Forsaking Dependents Plus Guilt; Death as Courage; Death as Failure; **Death as a Natural End** (3/8)

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
32	Boan (1978)	Religious Expression Scale	HH	Christian	To assess multidimensional religious expression of evangelical Christianity; theory based on James' distinction between intuitive/experiential and doctrinal/intellectual expressions	C: Conceptual D: Analytic I: Deductive	**General Religious Commitment; Intellectual Emphasis; Affective Emphasis; Philosophical Orientation; Intense Affective Experience; Social/Emotionally-Dependent Style; Bible Teaching Orientation; Social Affective Style; Miscellaneous Religiosity** (9)
33	Foltz and Miller (1979) (cited in Rawwas and Isakson, 2000)	Beliefs and Values Questionnaire	FSRLD	Theistic	To survey the beliefs and values about life and people	unknown	**Nontheistic Orientation; Achievement versus Experience Orientation; Detachment versus Involvement; Tolerance versus Intolerance; Behaviorism versus Humanism; Positive versus Negative Orientation** (6)
34	Panton (1979)	Religious Identification Scale of the MMPI	HH	Christian	To reflect identification with an participation in religious activities irrespective of denomination; content scale developed by analysis of MMPI items	C: Conceptual I: Deductive	
35	Bassett et al. (1981)	Shepherd Scale	HH	Christian	To assess Christian identity; items selected based on biblical qualifications of a Christian	C: Conceptual D: Descriptive I: Deductive	**Belief**; Christian Walk (1/2)
36	Fullerton and Hunsberger (1982); Hunsberger (1989)	Christian Orthodoxy Scale	H, HE, HH	Christian	To measure acceptance of beliefs central to Christianity	C: Conceptual I: Deductive	
37	Gorsuch and Smith (1983)	Nearness to God Scale	HH	Theistic	To assess feelings that God is real, constantly near, and accessible; based on attribution theory and link to attribution of extreme outcomes	C: **Theoretical** I: Deductive	
38	Gorsuch and Smith (1983); Broen (1957)	Fundamentalism Scale - Revised	HH	Christian	To assess subscription to orthodox tenets of the Christian faith	C: Conceptual I: Deductive	
39	Hood and Morris (1983)	Death Transcendence Scale	HH	Spiritual	To identify how individuals wish to be remembered after death; based on theory of cognitive modes of death transcendence	C: **Theoretical** D: Descriptive/ Analytic I: Deductive	**Mystical; Religious; Nature; Creative; Biosocial** (5)
40	Hilty and Morgan (1985); Hilty, Morgan, and Burns (1984)	Religious Involvement Inventory	H, HD, HH, HKB	Christian	To assess dimensions of religiosity by reanalyzing King and Hunt's (1972) dimensions based on empirical criteria	C: Conceptual D: Descriptive/ Analytic I: Deductive	Personal Faith; Intolerance of Ambiguity: Revised; **Orthodoxy**; Social Conscience; Knowledge of Religious History; Life Purpose; Church Involvement (1/7)
41	Gabbard, Howard, and Tageson (1986)	Religious Locus of Control Scale (Religious Revision)	HH	Spiritual	To measure belief that life is in one's own control or beyond one's control; theory based on a religious adaptation of Rotter's (1966) concepts	C: **Theoretical** I: Deductive	

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
42	Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988)	Spiritual Orientation Inventory	H, KM	Spiritual	To assess spirituality based on humanistic understanding of those not affiliated with traditional religion; components derived from interviews of various faiths; items reduced by expert judges; components selected by analysis of highly spiritual versus psychology students	C: Conceptual D: Descriptive I: **Inductive**/ Deductive	**Transcendent; Meaning and Purpose; Mission in Life; Sacredness of Life; Material Values; Altruism; Idealism; Awareness of the Tragic; Fruits of Spirituality** (9)
43	Katz (1988)	Student Religiosity Scale	HE, HH	Jewish	To measure general religiosity in student samples focused on Jewish beliefs and practices	C: Conceptual D: Analytic I: Deductive	**Religious Principles**; Religious Practices (1/2)
44	Pargament et al. (1988)	Religious Problem Solving Scale	H, HMK, HP, KC	Theistic	To assess styles of problem-solving with distinctive relationships with religion; based on problem-solving theory with links to solution efficacy, long-term adjustment, and life satisfaction; components or styles derived from interviews	C: **Theoretical** D: Descriptive/ Analytic I: **Inductive**/ Deductive	
45	Barnes, Doyle, and Johnson (1989)	Faith Development Scale	HH	Christian	To assess faith development in terms of styles instead of stages; theory based on Fowler's theory of stages of faith development	C: **Theoretical** D: Descriptive I: Deductive	**Mythical-Literal Faith; Synthetic-Conventional; Individuative-Reflective; Conjunctive** (4)
46	Gill and Thornton (1989)	What I Believe Scale	HH	Christian/ Alternative	To differentiate belief systems associated with Judeo-Christian, Spiritism/ Occult, and Atheism/ Secular Humanism	C: Conceptual D: Descriptive I: Deductive	**Judeo-Christian; Atheism; Spiritism/Occult** (3)
47	Stroessner and Green (1990)	Free Will-Determinism Scale	HH	Theistic	To measure belief in free will or determinism; theory based on religious-philosophical type of determinism, and link to attitudes toward punishment and locus of control	C: **Theoretical** D: Descriptive/ Analytic I: Deductive	**Religious-Philosophical Determinism; Psychosocial Determinism; Libertarianism** (3)
48	Lawrence (1991)	God Image Inventory	HE, HH	Theistic	To assess felt sense of who God is based on intuitive image or affective experience; theory based on link between God- and self-image/ esteem	C: **Theoretical** D: Descriptive I: Deductive	**Presence; Challenge; Acceptance; Benevolence; Influence; Providence; Faith; Salience** (8)
49	Altemeyer and Hunsberger (1992); refer to Altemeyer and Hunsberger (2004)	Religious Fundamentalism Scale	H, HE, HH	Theistic	To measure belief in one set of essential, inerrant, and special religious teachings; theory based on doctrine-free content and relationships with right-wing authoritarianism and attitudes of aggression and prejudice	C: **Theoretical** I: Deductive	
50	Benson, Donahue, and Erickson (1993)	Faith Maturity Scale	H, HD, HH	Christian	To measure the embodiment of priorities, commitments, and perspectives of vibrant and life transforming Protestant faith; criterion-based approach; items derived by expert panels	C: **Theoretical** D: Descriptive/ Analytic I: **Inductive**/ Deductive	**Vertical Faith; Horizontal Faith** (2)
51	Ryan, Rigby, and King (1993)	Christian Religious Internalization Scale	H, HP	Christian	To measure salient motives for performing a religious behaviour; based on theories of internalization and self-determination	C: **Theoretical** D: Descriptive/ Analytic I: Deductive	**Introjection; Identification** (2)

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	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
52	Sethi and Seligman (1993)	Religiousness Measure	HH	Theistic	To assess religiousness in terms of hope, involvement, and influence; theory based on links to attributional style and optimism	C: **Theoretical** D: Analytic I: Deductive	**Religious Hope**; Religious Involvement; Religious Influence (1/3)
53	Blaine and Crocker (1995)	Religious Belief Salience Measure	HE	Theistic	To assess the prominence religion in everyday thought and feelings after King and Hunt (1975); theory based on religious attributions and social identification as coping mechanisms producing differences between Blacks and White individuals	C: Conceptual I: Deductive	
54	Degelman and Lynn (1995)	Belief in Divine Intervention Scale	HH	Theistic	To measure belief in divine intervention	C: Conceptual I: Deductive	
55	Gibson and Francis (1996)	Christian Fundamentalist Belief Scale	HH	Christian	To measure fundamentalism focused on the authority and inerrancy of the Bible	C: Conceptual I: Deductive	
56	Schaler (1996)	Spiritual Belief Scale	H	Theistic	To measure spiritual thinking; theory based on spiritual characteristics of Alcoholics Anonymous	C: **Theoretical** D: Descriptive I: Deductive	**Release; Gratitude; Humility; Tolerance** (4)
57	Genia (1997)	Spiritual Experience Index	H, HE	Theistic	To measure mature faith and spiritual traits not presupposing allegiance to religion; theory based on literature on faith maturity links to adaptive functioning and indicators of well-being	C: **Theoretical** D: Analytic I: Deductive	**Spiritual Support; Spiritual Openness** (2)
58	Burris and Tarpley (1998)	Immanence Scale	TM	Theistic	To assess religious immanence through the aspects of transcending boundaries, awareness/ acceptance, and focus on the present; based on theories of healthy-mindedness (James) and peak experiences (Maslow); items derived through interviews regarding initial pool	C: **Theoretical** D: Descriptive I: Deductive/ **Inductive**	**Present-Orientation; Awareness/Acceptance; Boundary-Leveling** (3)
59	Hatch, Burg, Naberhaus, and Hellmich (1998)	Spiritual Involvement and Beliefs Scale	KM, TM	Spiritual	To assess spiritual actions and belief without cultural-religious bias, for medical use in clinical settings; theory based on shared underlying principles of spirituality across religious and non-religious faiths	C: Conceptual D: Analytic I: Deductive	**External/Ritual; Internal/Fluid; Existential/Meditative; Humility/Personal Application** (4)
60	Holland et al. (1998)	Systems of Belief Inventory	H, HMK	Theistic	To measure spiritual beliefs and practices and social support, for use in quality of life and psychosocial research on adjustment to illness	C: Conceptual D: Analytic I: Deductive	**Spiritual Beliefs and Practices; Social Support** (2)
61	Van Buren and Agle (1998)	Scales of Christian Religious Beliefs	FSRLD	Christian	To assess religious beliefs that might affect managerial decision-making; criterion-based approach; components derived from interviews with religious leaders involved in shareholder activism	C: Conceptual D: Descriptive/ Analytic I: **Inductive**/ Deductive	**Beliefs about myself; Beliefs about my responsibilities toward others; Beliefs about others; Core theological beliefs that affect my behavior** (4)

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
	Fetzer Institute/National Institute of Aging Working Group (1999)	Brief Multidimensional Measure of Religiousness/Spirituality	F, HD, HE, HKB, HMK, ME, KC, KM		To measure multidimensional aspects of religious and spirituality most relevant to health outcomes; theory based on behavioural, social, psychological, physiological mechanisms	C: **Theoretical** D: Descriptive I: Deductive	Daily Spiritual Experiences; **Meaning; Values; Beliefs; Forgiveness**; Private Religious Practices; Religious/Spiritual Coping; Religious Support; Religious/Spiritual History; Commitment; Organizational Religiousness; Religious Preference (4/12)
63		Meaning (long form)	Theistic				**Meaning** (1)
64		Values (short form)	Theistic				**Values** (1)
65		Beliefs (long form)	Theistic				**Beliefs** (1)
66		Forgiveness (long form)	Theistic				**Forgiveness** (1)
67	Piedmont (1999)	Spiritual Transcendence Scale	H, HD, HE, KC, KM, TM	Spiritual	To measure a domain of personality consisting of motivations underlying strivings in both spirituality and religiousness; theory based on links to sexual attitudes, prosocial behaviour, interpersonal orientation, and health locus of control; components derived by focus group with religious scholars	C: **Theoretical** D: Descriptive/ Analytic I: **Inductive**/ Deductive	**Prayer Fulfillment; Universality; Connectedness** (3)
68	Ashmos and Duchon (2000)	Spirituality at Work Scale	FSRLD, ME	Spiritual	To assess the recognition of an inner life that nourishes and is nourished by meaningful work and takes place in community; theory based on links to organizational performance	C: **Theoretical** D: Descriptive/ Analytic I: Deductive	Conditions for Community; **Meaning at Work; Inner Life**; Blocks to Spirituality; Personal Responsibility; Positive Connections with Other Individuals; Contemplation; Work Unit Community; Positive Work Unit Values; Organization Values; Individual and the Organization (2/11)
69	Exline, Yali, and Sanderson (2000)	Religious Comfort and Strain Scale	HE, HMK	Theistic	To measure experiences of religious comfort and strain; theory based on links between religiousness and coping and well-being, as well as negative emotion and distress	C: **Theoretical** D: Analytic I: Deductive	**Religious Comfort; Religious Strain (Alienation from God; Fear and Guilt; Religious Rifts)** (3)
70	MacDonald (2000)	Expressions of Spirituality Inventory	KM	Theistic	To measure spirituality based on a factor model; components based on assumptions of content domain of spirituality; items derived by pooling 11 instruments	C: Conceptual D: Analytic I: Deductive	**Cognitive Orientation Towards Spirituality; Experiential/Phenomenological Dimension; Existential Well-Being; Paranormal Beliefs; Religiousness** (5)
71	Ironson et al. (2002)	Ironson-Woods Spirituality/ Religiosity Index	HE	Theistic	To measure spirituality and religiousness; theory based on links to survival of people living with AIDS; items derived from cancer, HIV, and cardiac patients	C: Conceptual D: Descriptive/ Analytic I: **Inductive**	**Sense of Peace (Comfort; Strength; Meaning; Feeling a Connection; Less Alone; Existential/Afterlife); Faith in God (View of God; Somatic/Illness Recovery)**; Religious Behavior; **Compassionate View of Others** (3/4)
72	Leung et al. (2002); Bond et al. (2004)	Social Axioms Survey	G	Theistic	To measure generalized beliefs about self, social and physical environment, or spiritual world; theory based on high-level beliefs as basis of cross-cultural differences and social behaviour across contexts; items derived partly from interviews, and content analysis of popular literature and media	C: **Theoretical** D: Analytic I: **Inductive**	Cynicism, Social Complexity, Reward for Application, **Religiosity**, Fate Control (1/5)

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
73	Maiello (2005)	Degrees of Belief in God Scale	HD	Theistic	To measure belief in God across religions and cultures; theory based on links with social and clinical variables; items derived from earlier exploratory work	C: Conceptual I: Deductive	
74	Nasel and Haynes (2005)	Spiritual and Religious Dimensions Scale	KM	Christian/ Alternative	To distinguish traditional Christianity from New Age/ unaffiliated contemporary spirituality	C: Conceptual D: Analytic I: Deductive	**Christian Religiosity; Alternative Spirituality**; Discomfort; Extrinsic Religiosity; and Paranormal Beliefs (2/5)
75	King et al. (2006)	Beliefs and Values Scale	KM	Theistic	To measure spirituality not limited to religious thought for use in clinical research in psychiatry and medicine; items derived from interviews with palliative cancer patients and caregivers	C: Conceptual I: **Inductive**	**Factor 1; Factor 2** (2)
76	Dover, Miner, and Dowson (2007)	Islamic Reflection Scale	HD	Muslim	To assess questing, reflection, and religious openness among Muslims; based on theory of reflection as religious maturity and links to altruism and moral integrity; items derived partly from consultation with Australian Muslims	C: **Theoretical** D: Descriptive/ Analytic I: Deductive/ **Inductive**	**Faith and Reason; Seeking Truth; Science and Religion; Reflective Commitment** (4)
77	Jana-Mari and Priester (2007)	Religiosity of Islam Scale	HD, HE	Muslim	To measure religiosity among Muslims derived from a Qur'anic perspective	C: Conceptual D: Descriptive/ Analytic I: Deductive	**Islamic Beliefs**; Islamic Behavioral Practices (1/2)
78	Abu Raiya, Pargament, Stein, and Mahoney (2007); refer to Abu Raiya, Pargament, Mahoney, and Stein (2008)	Psychological Measure of Islamic Religiousness	HE	Muslim	To assess multidimensional Islamic religiousness relevant to physical and mental health; based on theory about relationship between religion and health; components derived partly through interviews with Muslims	C: Conceptual D: Descriptive/ Analytic I: **Inductive**	**Islamic Beliefs; Islamic Ethical Principles and Universality; Islamic Religious Struggle; Islamic Religious Duty, Obligation and Exclusivism; Islamic Positive Religious Coping and Identification; Punishing Allah Reappraisal** (6)
79	Francis, Sahin, and Al-Failakawi (2008)	Sahin-Francis Scale of Attitude toward Islam	HD	Muslim	To assess affective response to components of Muslim faith; items adapted in consultation with Muslim scholars	C: Conceptual I: Deductive/ **Inductive**	
80	Krause (2008)	(Measure of) Religious Meaning	H, HE, HMK	Theistic	To assess comprehensive set of religious dimensions in late life; components derived through focus groups, interviews with older adults about religion in late life, reviewed by religious experts and raters	C: Conceptual I: **Inductive**/ Deductive	
	Walker, Jones, Wuensch, Aziz, and Cope (2008)	Sanctification of Work Scale	C	Theistic	To assess perception of higher power having effect on work, and sacred adjectives describing work; theory based on proximal construct of sanctification; see Mahoney et al. (1999)	C: **Theoretical** D: Descriptive I: Deductive	
81		Manifestation of God at Work					
82		Sacred Qualities of Work					

	Author (Year)	Name of Measure/Model	Reviews	Tradition	Purpose/Source/Process	Derivation	Dimensions/Categories (Number/Total)
83	Lynn, Naughton, and VanderVeen (2009, 2011)	Faith at Work Scale	ME, T	Theistic	To assess integration of religious beliefs and practices with work as informed by Judaism and Christianity; theory based on substantive, contextual, and integrative approach	C: **Theoretical** D: Descriptive I: Deductive	**Relationship; Meaning; Community; Holiness; Giving** (5)
84	Williamson, Hood, Ahmad, Sadiq, and Hill (2010)	Intratextual Fundamentalism Scale	HE	Theistic	To assess attitudes fundamentalists have toward the nature of their sacred text; based on theory of intratextuality: divine, inerrant, self-interpretative, privileged, authoritative, and unchanging	C: Conceptual I: Deductive	
85	Wood et al. (2010)	Attitudes Toward God Scale	HE	Theistic	To measure anger and positive attitudes toward God; based on theory of relationships with God being a source of comfort and struggle	C: **Theoretical** D: Analytic I: Deductive	**Positive Attitudes toward God; Disappointment and Anger with God** (2)
86	Liu and Robertson (2011)	Spirituality Assessment Scale	T	Spiritual	To assess spirituality as captured by dimensions of interconnection with human beings, nature and all living things, and a higher power	C: Conceptual D: Descriptive/ Analytic I: Deductive	**Interconnection with a Higher Power; Interconnection with Human Beings; Interconnection with Nature and All Living Things** (3)
87	Hale-Smith, Park, and Edmondson (2012)	Views of Suffering Scale	HE	Christian/ Eastern	To measure beliefs about suffering across the most common belief systems, including Free Will, Open Theism, Word–Faith, Encounter, Suffering God, and Soul-Building theodicies; theory based on links to coping and clinical interventions; items derived partly by discussions with religious adherents and leaders	C: **Theoretical** D: Descriptive/ Analytic I: Deductive/ **Inductive**	**Unorthodox; Random; Retribution; Limited Knowledge; Suffering God; Providence; Overcoming; Soul-Building; Encounter/Divine Responsibility** (9)
88	Hall, Oates, Anderson, and Willingham (2012)	Sanctification of Work Scale (Manifestation of God at Work)	ME	Theistic	To assess sanctification at work in the working lives of mothers; theory based on proximal construct of sanctification and links to interrole conflict, well-being, calling, and satisfaction; see Mahoney et al. (2005)	C: **Theoretical** I: Deductive	
89	Kinjerski (2013)	Spirit at Work Scale	ME	Spiritual	To measure spirituality at work as individual experience; items derived by interviews about paths to spirit at work; items reduced by expert judges; theory based on evidence of links to well-being, personality, and work-related attitudes; see Kinjerski & Skrypnek (2008)	C: **Theoretical** D: Analytic I: **Inductive**/ Deductive	**Engaging Work; Sense of Community; Spiritual Connection; Mystical Experience** (4)
90	Todd, Houston, and Odahl-Ruan (2014)	Sanctification of Social Justice Scale	ME	Christian	To assess connection of working for social justice to an expression of God's will and what it means to be Christian; theory based on proximal construct of sanctification and links to religious, spiritual, and political, and attitudinal (social justice interest) characteristics	C: **Theoretical** I: Deductive	

Note. Reviews—C: Carroll (2013); F: Fetzer Institute (2003); FSRLD: Fornaciari, Sherlock, Ritchie, and Lund Dean (2005); GEA: Gelfand, Erez, and Aycan (2007); HMK: Hall, Meador, and Koenig (2008); H: Hill (2005); HD: Hill and Dwiwardani (2010); HE: Hill and Edwards (2013); HH: Hill and Hood (1999); HKB: Hill, Kopp, and Bollinger (2007); HM: Hill and Maltby (2009); HP: Hill and Pargament (2003); KM: Kapuscinski and Masters (2010); KC: King and Crowther (2004); ME: Miller and Ewest (2013b); T: Tracey (2012); TM: Tsang and McCullough (2003); W: Wulff (1991).
Derivation—C: content (conceptual or theoretical); D: dimensions/categories (descriptive or analytic); I: items (deductive or inductive).
Dimensions/Categories—coded dimensions/categories shown in bold.

Table A.2. Content-Based Measures of Religiousness—Analysis

	Author (Year)	Name of Measure/Model	Items	Religion-Based						Spiritual						Atheist/Agnostic							Opinion				Personalization					
				RE	RF	RG	RH	RN	RP	SE	SF	SG	SH	SN	SP	AE	AF	AG	AH	AN	AP	OA	OB	OI	OR	OS	B	C	E	K	M	V
1	Thouless (1935)	Certainty in Religious Belief Scale	25/40			RG	RH		RP		SF	SG			SP			AG		AN	AP		OB		OR							
2	Dunkel (1947)	Inventory of Religious Concepts	70/130	RE	RF	RG	RH	RN	RP			SG				AE		AG	AH	AN	AP		OB	OI	OR	OS	1	2			1	2
3	Wendland (1949)	Salvation Opinionnaire	25					RN						SN						AN											1	
4	Brown and Lowe (1951)	Inventory of Religious Belief	15		RF	RG	RH	RN	RP							AE			AH		AP				OR							
5	McLean (1952); Jennings (1972)	Religious World View Scale	25	RE		RG	RH	RN	RP							AE		AG	AH	AN	AP		OB	OI	OR							
6	Funk (1955, 1958)	Religion and Philosophy of Life Attitudes Scale	9/65	RE		RG	RH				SF														OR			1				
7	Ausubel and Schpoont (1957)	Religious Attitude Inventory	50	RE		RG	RH	RN	RP							AE	AF	AG			AP		OB	OI	OR			3	1			
8	Broen (1957)	Religious Attitude Inventory	58	RE	RF	RG	RH	RN	RP			SG			SP			AG		AN			OB	OI	OR			1	3		1	
9	Fukuyama (1961)	(Major Dimensions of Church Membership)	9/13	RE		RG	RH	RN	RP																			1		3		
10	Lenski (1961)	Religious Orientation and Involvement	6/13			RG		RN	RP																							
11	Putney and Middleton (1961)	Dimensions of Religious Ideology	6/19					RN	RP							AE																
12	Martin and Nichols (1962)	Religious Belief Scale	41	RE	RF	RG	RH	RN	RP			SG	SH			AE		AG	AH	AN	AP		OB	OI	OR		1	2	4		3	
13	Faulkner and De Jong (1966)	Five-Dimension Scale of Religiosity	14/23	RE	RF	RG	RH	RN																	OR					1		
14	Wiggins (1966)	Religious Fundamentalism Scale of the Minnesota Multiphasic Personality Inventory	12			RG	RH		RP																OR			3	1			1

	Author (Year)	Name of Measure/Model	Items	RE	RF	RG	RH	RN	RP	SE	SF	SG	SH	SN	SP	AE	AF	AG	AH	AN	AP	OA	OB	OI	OR	OS	B	C	E	K	M	V
15	Hogge and Friedman (1967)	Scriptural Literalism Scale	16	RE			RH	RN											AH														
16	Gorsuch (1968)	Adjective Ratings of God	80			RG						SG						AG														
17	Heist and Yonge (1968)	Religious Orientation Scale of the Omnibus Personality Inventory	26			RG	RH		RP							AE			AH	AN	AP		OB	OI	OR		3	2			1	3
18	Vergote et al. (1969)	Concepts of God and Parental Images	36			RG																									36	
19	Yinger (1969, 1977)	Nondoctrinal Religion Scales	20													AE						OA			OR						1	1
20	King and Hunt (1972)	Religious Variables: Ten Scales	7/59			RG	RH		RP																							
21	Hunt (1972)	LAM Scales	17	RE		RG	RH	RN	RP							AE		AG		AN												
22	Benson and Spilka (1973)	Loving and Controlling God Scales	10			RG						SG																			10	
23	McConahay and Hough (1973)	Love and Guilt-Oriented Dimensions of Christian Belief	20	RE		RG	RH	RN	RP											AN			OB	OI	OR			2			2	2
24	Osarchuk and Tatz (1973)	Belief in Afterlife Scale	20												SP						AP											
25	Stellway (1973)	Christian Conservatism Scale	7		RF	RG	RH																									
26	Stellway (1973)	Christian Liberalism Scale	6				RH	RN										AG				OA										
27	Levenson (1974, 1981); Levenson and Miller (1976)	Multidimensional Locus of Control Scales	32	RE	RF			RN								AE	AF			AN										1	31	
28	Maranell (1974)	Religious Attitude Scales	60/96	RE	RF	RG	RH	RN		SE	SF		SH	SN	SP		AF		AH	AN				OI	OR						3	1
29	De Jong, Faulkner, and Warland (1976)	Cross-Cultural Dimensions of Religiosity	8/38	RE		RG	RH	RN			SF	SG			SP																	
30	Hoge (1976)	Theological Index	32/53	RE	RF	RG	RH	RN	RP							AE									OR							

	Author (Year)	Name of Measure/Model	Items	Religion-Based						Spiritual						Atheist/Agnostic							Opinion				Personalization					
				RE	RF	RG	RH	RN	RP	SE	SF	SG	SH	SN	SP	AE	AF	AG	AH	AN	AP	OA	OB	OI	OR	OS	B	C	E	K	M	V
31	Spilka, Stout, Minton, and Sizemore (1977)	Death Perspective Scales	16/60						RP						SP						AP											
32	Boan (1978)	Religious Expression Scale	59	RE		RG	RH	RN															OB	OI	OR		3	1	14		16	12
33	Foltz and Miller (1979) (cited in Rawwas and Isakson, 2000)	Beliefs and Values Questionnaire	24					RN						SN		AE	AF	AG	AH	AN												
34	Panton (1979)	Religious Identification Scale of the Minnesota Multiphasic Personality Inventory	12			RG	RH		RP																OR		3		1		1	
35	Bassett et al. (1981)	Shepherd Scale	13/38	RE	RF		RH	RN	RP																							
36	Fullerton and Hunsberger (1982); Hunsberger (1989)	Christian Orthodoxy Scale	24	RE	RF	RG	RH	RN	RP																							
37	Gorsuch and Smith (1983)	Nearness to God Scale	6	RE		RG																							2			
38	Gorsuch and Smith (1983); Broen (1957)	Fundamentalism Scale - Revised	33		RF	RG	RH	RN	RP						SP			AG		AN					OI	OR							
39	Hood and Morris (1983)	Death Transcendence Scale	26							SE		SG			SP	AE				AN	AP								5			2
40	Hilty and Morgan (1985); Hilty, Morgan, and Burns (1984)	Religious Involvement Inventory	20/82	RE		RG	RH	RN	RP																OI			2		5		3	
41	Gabbard, Howard, and Tageson (1986)	Religious Locus of Control Scale (Religious Revision)	29	RE						SE	SF				SP	AE	AF			AN	AP		OB								4	
42	Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988)	Spiritual Orientation Inventory	85											SN	SP	AE				AN									4		3	2
43	Katz (1988)	Student Religiosity Scale	10/20		RF		RH	RN	RP																							

Tables and Figures

#	Author (Year)	Name of Measure/Model	Items	RE	RF	RG	RH	RN	RP	SE	SF	SG	SH	SN	SP	AE	AF	AG	AH	AN	AP	OA	OB	OI	OR	OS	B	C	E	K	M	V
44	Pargament et al. (1988)	Religious Problem Solving Scale	36	RE												AE											3		4		29	
45	Barnes, Doyle, and Johnson (1989)	Faith Development Scale	9	RE	RF	RG	RH	RN								AE				AN												
46	Gill and Thornton (1989)	What I Believe Scale	50			RG	RH		RP	SE		SG	SH	SN	SP	AE	AF			AN	AP								1		1	6
47	Stroessner and Green (1990)	Free Will-Determinism Scale	19	RE						SE						AE																17	
48	Lawrence (1991)	God Image Inventory	156	RE	RF	RG		RN	RP							AE	AF			AN										33		81	2
49	Altemeyer and Hunsberger (1992); refer to Altemeyer and Hunsberger (2004)	Religious Fundamentalism Scale	12				RH	RN	RP																	OR							
50	Benson, Donahue, and Erickson (1993)	Faith Maturity Scale	38	RE		RG		RN								AE		AG		AN			OB	OI			13	1	10		8	2
51	Ryan, Rigby, and King (1993)	Christian Religious Internalization Scale	12					RN																			12					
52	Sethi and Seligman (1993)	Religiousness Measure	6/17	RE	RF				RP																								
53	Blaine and Crocker (1995)	Religious Belief Salience Measure	5	RE																									1		3	2
54	Degelman and Lynn (1995)	Belief in Divine Intervention Scale	6			RG			RP																								
55	Gibson and Francis (1996)	Christian Fundamentalist Belief Scale	12		RF	RG	RH	RN	RP																								
56	Schaler (1996)	Spiritual Belief Scale	8	RE				RN																							8	
57	Genia (1997)	Spiritual Experience Index	38	RE						SE				SN									OB		OR	OS		1	5		12	
58	Burris and Tarpley (1998)	Immanence Scale	24	RE	RF			RN		SE																OR				2		7	4
59	Hatch, Burg, Naberhaus, and Hellmich (1998)	Spiritual Involvement and Beliefs Scale	26							SE		SG				AE	AF			AN							5		8		8	

	Author (Year)	Name of Measure/Model	Items	Religion-Based						Spiritual						Atheist/Agnostic							Opinion				Personalization					
				RE	RF	RG	RH	RN	RP	SE	SF	SG	SH	SN	SP	AE	AF	AG	AH	AN	AP	OA	OB	OI	OR	OS	B	C	E	K	M	V
60	Holland et al. (1998)	Systems of Belief Inventory	15	RE		RG		RN	RP																		3		4		3	2
61	Van Buren and Agle (1998)	Scales of Christian Religious Beliefs	28		RF			RN	RP								AF			AN												
	Fetzer Institute/National Institute of Aging Working Group (1999)	Brief Multidimensional Measure of Religiousness/Spirituality	64																													
63		Meaning (long form)	20	RE				RN		SE				SN														1		18	
64		Values (short form)	3					RN						SN						AN										3	
65		Beliefs (long form)	7	RE		RG		RN	RP																			1		1	1
66		Forgiveness (long form)	10	RE				RN								AE				AN								3		7	
67	Piedmont (1999)	Spiritual Transcendence Scale	24							SE			SH	SN	SP					AN								9		6	
68	Ashmos and Duchon (2000)	Spirituality at Work Scale	11/66							SE						AE				AN								8		4	
69	Exline, Yali, and Sanderson (2000)	Religious Comfort and Strain Scale	20	RE		RG		RN																				15		4	
70	MacDonald (2000)	Expressions of Spirituality Inventory	98	RE						SE		SG	SH	SN	SP	AE				AN			OB			5		25		38	
71	Ironson et al. (2002)	Ironson-Woods Spirituality/ Religiosity Index	20/25	RE	RF	RG	RH			SE	SF					AE				AN								7		11	
72	Leung et al. (2002); Bond et al. (2004)	Social Axioms Survey	8/60									SG			SP										OR						
73	Maiello (2005)	Degrees of Belief in God Scale	6			RG		RN																							
74	Nasel and Haynes (2005)	Spiritual and Religious Dimensions Scale	82	RE	RF	RG	RH	RN		SE				SN	SP								OB			OS	4	1	7		5	
75	King et al. (2006)	Beliefs and Values Scale	20	RE		RG		RN	RP	SE	SF	SG			SP								OB					3		4	

	Author (Year)	Name of Measure/Model	Items	Religion-Based						Spiritual							Atheist/Agnostic					Opinion					Personalization					
				RE	RF	RG	RH	RN	RP	SE	SF	SG	SH	SN	SP	AE	AF	AG	AH	AN	AP	OA	OB	OI	OR	OS	B	C	E	K	M	V
76	Dover, Miner, and Dowson (2007)	Islamic Reflection Scale	14	RE		RG	RH												AH	AN		OA			OR			1			5	
77	Jana-Mari and Priester (2007)	Religiosity of Islam Scale	9/19				RH	RN	RP																	OR						1	
78	Abu Raiya, Pargament, Stein, and Mahoney (2007); refer to Abu Raiya, Pargament, Mahoney, and Stein (2008)	Psychological Measure of Islamic Religiousness	63	RE		RG	RH	RN	RP												AN					OR			7	9		26	1
79	Francis, Sahin, and Al-Failakawi (2008)	Sahin-Francis Scale of Attitude toward Islam	23	RE		RG																		OB		OR			1	5		10	2
80	Krause (2008)	(Measure of) Religious Meaning	6	RE				RN																								6	
	Walker, Jones, Wuensch, Aziz, and Cope (2008)	Sanctification of Work Scale																															
81		Manifestation of God at Work	12	RE		RG		RN																					2			10	
82		Sacred Qualities of Work	10	RE				RN		SE						AE																10	
83	Lynn, Naughton, and VanderVeen (2009, 2011)	Faith at Work Scale	15	RE		RG		RN	RP																				2	3		10	
84	Williamson, Hood, Ahmad, Sadiq, and Hill (2010)	Intratextual Fundamentalism Scale	5				RH																										
85	Wood et al. (2010)	Attitudes Toward God Scale	9	RE		RG																								5		4	
86	Liu and Robertson (2011)	Spirituality Assessment Scale	16							SE	SF	SG		SN	SP	AE				AN									3		3	
87	Hale-Smith, Park, and Edmondson (2012)	Views of Suffering Scale	30	RE	RF	RG		RN						SN		AE				AN												
88	Hall, Oates, Anderson, and Willingham (2012)	Sanctification of Work Scale (Manifestation of God at Work)	5	RE				RN																					1		4	

	Author (Year)	Name of Measure/Model	Items	Religion-Based						Spiritual						Atheist/Agnostic						Opinion					Personalization					
				RE	RF	RG	RH	RN	RP	SE	SF	SG	SH	SN	SP	AE	AF	AG	AH	AN	AP	OA	OB	OI	OR	OS	B	C	E	K	M	V
89	Kinjerski (2013)	Spirit at Work Scale	18							SE				SN		AE				AN										11		7	
90	Todd, Houston, and Odahl-Ruan (2014)	Sanctification of Social Justice Scale	5	RE				RN																								1	
	Total/Count			51	22	49	38	53	36	18	8	14	5	14	17	30	9	12	9	33	12	3	16	12	26	3	74	14	229	4	492	48
	% out of Total Measures			57	24	54	42	59	40	20	9	16	6	16	19	33	10	13	10	37	13	3	18	13	29	3	%	%	%	%	%	%
	% out of Personalized Items			%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	9	2	27	0	57	6

Table A.3. Content-Based Measures of Religiousness—Definitions

Code	Name	Description	Examples [Code] (Source)
Religion-Based Belief Types			
RE	Religious-Experiential	A proposition regarding human experience in reference to orthodox or institutionally prescribed truth	"My faith helps me better understand myself" [RE-M] (Krause, 2008)
RF	Religious-Future/ Expectancy	A proposition regarding human expectancies in reference to orthodox or institutionally prescribed truth	"God will stop our suffering if we pray and have faith" [RF] (Hale-Smith et al., 2012)
RG	Religious-God/ Ultimate	A proposition regarding the nature of supreme being in reference to orthodox or institutionally prescribed truth	"I believe God gives life meaning" [RG] (Maiello, 2005)
RH	Religious-Historical/ Narrative	A proposition regarding religious history, texts, or narratives in reference to orthodox or institutionally prescribed truth	"Everything in the Sacred Writing is absolutely true without question" [RH] (Williamson et al., 2010)
RN	Religious-Normative	A proposition regarding norms, morality, purpose, or calling in reference to orthodox or institutionally prescribed truth	"I feel it is important to thank God when I manage to do the right thing" [RN-M] (Schaler, 1996)
RP	Religious-Physical/ Metaphysical	A proposition regarding physical or metaphysical reality in reference to orthodox or institutionally prescribed truth	"I believe Allah created angels from light in order that they worship Him, obey Him and carry out His commands" [RP] (Abu Raiya et al., 2008)
Spiritual Belief Types			
SE	Spiritual-Experiential	A proposition regarding human experience in reference to non-theistic transcendence	"I receive inspiration or guidance from a Higher Power about my work" [SE-M] (Kinjerski, 2013)
SF	Spiritual-Future	A proposition regarding human expectancies in reference to non-theistic transcendence	"I believe my soul will live on in some form after my body dies" [SF] (Ironson et al., 2002)
SG	Spiritual-God/ Ultimate	A proposition regarding the nature of non-theistic transcendence or the ultimate	"I believe there is a power greater than myself" [SG] (Hatch et al., 1998)
SH	Spiritual-Historical/ Narrative	A proposition regarding a historical or narrative account of truth from a non-theistic transcendent viewpoint	"Some events can only be explained supernaturally and are thus unexplainable through logic or science" [SH] (Gill & Thornton, 1989)
SN	Spiritual-Normative	A proposition regarding norms, morality, purpose, or calling from a non-theistic transcendent viewpoint	"Personal growth and self-development are significant motivations behind my spiritual interests and pursuits" [SN-M] (Nasel & Haynes, 2005)
SP	Spiritual-Physical/ Metaphysical	A proposition regarding physical or metaphysical reality in reference to non-theistic transcendence	"Although individual people may be difficult, I feel an emotional bond with all of humanity" [SP-E] (Piedmont, 1999)
Atheist/Agnostic Belief Types			
AE	Atheist/ Agnostic-Experiential	A proposition regarding human experience from a non-sacred viewpoint	"I understand what gives my work personal meaning" [AE-M] (Ashmos & Duchon, 2000)
AF	Atheist/ Agnostic-Future/ Expectancy	A proposition regarding human expectancies from a non-sacred viewpoint	"When I get what I want, it's usually because I worked hard for it" [AF] (Levenson, 1974)

Code	Name	Description	Examples [Code] (Source)
AG	Atheist/ Agnostic- God/ Ultimate	A proposition regarding the nature of supreme being from a non-sacred viewpoint	"'God' is an abstract concept roughly equivalent to the concept 'Nature'" [AG] (Gorsuch & Smith, 1983)
AH	Atheist/ Agnostic- Historical/ Narrative	A proposition regarding a historical or narrative account of truth from a non-sacred viewpoint	"I think there have been many men in history just as great as Jesus" [AH] (Brown & Lowe, 1951)
AN	Atheist/ Agnostic- Normative	A proposition regarding norms, morality, purpose, or calling from a non-sacred viewpoint	"In search of knowledge, one should resort to all methods, be they experimental or rational" [AN] (Jana-Mari & Priester, 2007)
AP	Atheist/ Agnostic- Physical/ Metaphysical	A proposition regarding physical or metaphysical reality from a non-sacred viewpoint	"People's misfortunes result from the mistakes they make" [AP] (Gabbard et al., 1986)

Opinions

OA	Opinion-Atheist/ Agnostic	An opinion, evaluative, or justifying statement about secularism in general	"Studying nature and the universe would reveal treasures of knowledge and truth" [OA] (Dover et al., 2007)
OB	Opinion-Behaviour/ Activity	An opinion, evaluative, or justifying statement about a behaviour or activity	"I think Mosque sermons/ *khutbah* are boring" [OB-E] (Francis et al., 2008)
OI	Opinion-Institution/ Church	An opinion, evaluative, or justifying statement expressed about an institution or church	"The church is important as it helps in deciding one's role in the community" [OI] (Maranell, 1974)
OR	Opinion-Religion	An opinion, evaluative, or justifying statement about religion(s) in general	"Belief in a religion makes people good citizens" [OR] (Leung et al., 2002)
OS	Opinion-Spirituality	An opinion, evaluative, or justifying statement about spiritual tradition(s) in general	"I believe witchcraft is real" [OS] (MacDonald, 2000)

Personalizations

B	Behaviour	The belief is part of activities or conduct of an observable physical or interpersonal nature	"When I am with others and alone, I practice purity in my work habits" [B] (Lynn et al., 2009)
C	Commitment	The belief is part of a expression of overarching allegiance to an institution or belief system	"I never challenge the teachings of my faith" [C] (Genia, 1997)
E	Experience/ Emotion	The belief is part of a description of personal experience of an affective nature, including descriptions of personality, relationship, or subjective spiritual evaluations	"Feel nurtured and cared for by God" [RG-E] (Wood et al., 2010) "When I think of God, I feel at peace" [E] (Lawrence, 1991)
M	Meaning	The belief is part of a realization of personal meaning of a cognitive nature, including instances of gaining knowledge or insight, or making attributions or explanations	"Belief that you have committed a sin too big to be forgiven" [RN-M] (Exline et al., 2000) "I am a dreamer who believes in what can be" [M] (Elkins et al., 1988)
K	Knowledge	The belief is part of a test of non-propositional factual knowledge	"What are the first five books of the Old Testament?" [RH-K] (Faulkner & De Jong, 1966)
V	Value/ Preference	The belief is part of a statement of personal value, preference, like, or dislike	"If I could choose, I would rather live in the afterlife than live this present life" [RE-V] (Burris & Tarpley, 1998) "I enjoy attending religious functions held by my religious or spiritual group" [V] (Holland et al., 1998)

Table A.4. Content-Based Measures of Religiousness—Findings

	Derivational Aspects	Interpretive Aspects
Congruence	**Derivational Purpose:** intent and uses of the measure - Nomenclature can be misleading without definition of concepts, scope, or mental states - Early scales focused on Christian institutional orthodoxy - No cross-cultural measures except for paired comparisons of faiths - Move in 1990s to theistic and spiritual focus, though with Christian overtones - Narrow concepts enable *theoretical* rather than *conceptual* basis for scales - There is no general theory of religiousness in the workplace - Spirituality has numerous types of operationalizations 6 domain-specific measures for workplace	**Interpretive Content:** item meanings and features that convey meanings - Scales possess a diverse and inconsistent variety of religious, spiritual, atheist, opinion, experiential, or meaning-related items - Items may require interpretation of meanings and symbols from religious culture, coded as *religion-based* (R_) - Personalized *spiritual* (S_) or *atheist/ agnostic* (A_) items may be prone to ambiguity and subjectivity *Opinions* (O_) common in earlier scales focus on approval of broad entities - Item content most frequently *normative* (RN) for religion-based beliefs, *experiential* (SE) for spiritual beliefs, and religion-focused for opinions (OR) - Personalized items coded as *experience/ emotion* (E) or *meaning* (M) could contain one or more beliefs - Similar concepts may be measured by different mental states
Closeness	**Derivational Source:** origins of data used to derive the measure - Typically item derivation is *deductive*, with either *descriptive* categories or *analytic* factors or dimensions - Descriptive categories based on theological concepts or categories from prior scales or literature - Only 17 measures used an *inductive* data source in earlier or later stage of derivation	**Interpretive Proximity:** substantive relevance to domain of interest - Authors aim for either theoretical relevance, face validity, or a unidimensional view of religiousness - Content categories suggest a hierarchy of high to low proximity starting with personalized items (experience/ emotion, meaning); experiential and normative belief types; and theistic and generalized spiritual material
Coherence	**Derivational Process:** content-focused tools and techniques for derivation - Quantitative techniques not sufficient to evaluate substantive content - Dimensionality can be either psychological or theological - Few scales or interview methods addressed the religious congruence problem of inauthentic responses - Few authors specified the level of abstraction or structure of meaning - Scales targeting a domain often do not have a domain-specific method - Exclusion criteria can be used to screen religiously committed interview participants	**Interpretive Configuration:** relationships between content and items - Many complex items with multi-barrelled meanings - Well-known religion-based ideas may be useful for conveying meaning - False polarity between religious and non-religious views in pluralist contexts - Scales can have either a narrow or broad range of item content, with or without opinions or personalizations - Concepts such as faith development are operationalized in diverse ways - Narrow or broad configuration may affect multidimensionality depending on sample diversity

Table B.1. Global and Workplace Definitions of Religiousness and Spirituality

Category	Global/Distal Definition	Boundary Condition	Workplace/Proximal Definition
General Statement	A search for significance in ways related to the sacred.		A search for significance in ways related to the sacred *within the organizational context.*
A1. Specific Statement	The feelings, thoughts, experiences, and behaviours that arise from a search for the sacred.	Individual religiousness and spirituality are *transformed across the boundary of the organization.*	The feelings, thoughts, experiences, and behaviours that arise from a search for the sacred, *as they are affected by a process of identity separation or integration within the organizational context.*
A2. The sacred core	The term "sacred" refers to a divine being, divine object, Ultimate Reality, or Ultimate Truth as perceived by the individual.	Individual religiousness and spirituality are *perceived and sought through negotiation of boundary flexibility and permeability.*	The term "sacred" refers to a divine being, divine object, Ultimate Reality, or Ultimate Truth as perceived by the individual, *as affected by identity intrusion, distance, or balance introduced by negotiation of boundary flexibility and permeability.*
A3. A search process	The term "search" refers to attempts to identify, articulate, maintain, or transform.	Individual religiousness and spirituality are *perceived and sought through negotiation of boundary flexibility and permeability.*	The term "search" refers to attempts to identify, articulate, maintain, or transform *as affected by identity intrusion, distance, or balance introduced by negotiation of boundary flexibility and permeability.*
	AND/OR		AND/OR
B. Concept of the non-sacred	A search for non-sacred goals (such as identity, belongingness, meaning, health, or wellness) in a context that has as its primary goal the facilitation of (A);	Individual religiousness and spirituality are *attributed to organization-related goals and objects.*	A search for non-sacred goals (such as identity, belongingness, meaning, health, or wellness) *intertwined with organization-related goals and objects,* in a context that has as its primary goal the facilitation of (A);
	AND		AND
C. Degree to which the search process is supported by a community	The means and methods (e.g., rituals or prescribed behaviours) of the search that receive validation and support from within an identifiable group of people.	Individual religiousness and spirituality are *referenced supraordinately to a religious community.*	The means and methods (e.g., rituals or prescribed behaviours) of the search that receive validation and support from within an identifiable group of people *external to the organization.*

Note. Global definition provided by Hill et al. (2000) and Zinnbauer and Pargament (2005).

Table C.1. Sample Distribution by Industry

Industry	Quantity
Social services	8
International/community development	7
Consulting	5
Manufacturing	4
Public service	2
Retail/financial services	2
Place of worship	2
Total	30

Table C.2. Sample Distribution by Occupation

Occupation	Quantity
Social worker	6
Community/development worker	4
Church/agency administrator	4
Engineer/scientist	3
Accountant	3
Consultant/financial advisor	3
HR specialist	2
Marketing/sales manager	2
Other professional	3
Total	30

Table C.3. Sample Distribution by Religion

Occupation	Quantity
Christian	
Protestant	6
Catholic	4
Muslim	5
Jewish	3
Hindu	3
Buddhist	3
Sikh	3
Spiritual but not religious	3
Total	30

Table D.1. Levels of Belief Construal

	Level	Focus	Description	Example
1	Situation	Experiential facts	Facts about the features of a person's experience, including	
			details of situational events	"There was a young woman, very nice, and she started to take things from us, our intellectual capital." (L02)
			emotional responses	"It was a deep wound for a long time, clearly. I can feel the emotion now, and this was almost 20 years ago." (D01)
			behavioural responses	"I said, 'Okay, let's go for coffee.' And I discussed my views with her." (E01)
2	Proposition (belief)	Generalized axiom	Axioms or propositions about what is true about life or the world	"The Buddha then taught first of all that life ultimately you can't manipulate conventional or mundane life into being satisfying." (T02)
3	Expectancy	Conditional axiom	Axioms or expected end states that are conditional on time period or initial states	"So I don't really believe in a reward and punishment system, I don't think God is staring down at me and saying, 'Yes, you've done this. Now you will make it to Heaven.'" (H01)
4	Norm	Prescribed state	Judgments of broad moral prescriptions regarding what ought to be ideal end states	"Because in our religion, there is called concept to halal and haram. Halal is lawful and haram is unlawful." (O01)
5	Value	Preferred state	Judgments of specific personal preference regarding what could be desirable end states	"We should be more cohesive and know that we can cooperate and collaborate to get success and results." (K01)
6	Virtue	Preferred practices	Judgments regarding the personal practices or habits that bring about individual or collective good	"I also have learned over the years from experiences, and from courses, and from believing that forgiveness is something that is going to help me." (C01)
7	Sense-Making	Connective meaning	Ways people seek, use, and benefit from beliefs	See Part E (Dervin, 1999; Naumer et al., 2008)

Table D.2. Situations by Quadrant

Personal	Vocational
Dealing with abuse by a supervisor	Navigating politics and fit of leadership roles
Disclosing religious identity in a hostile environment	Balancing time for work and personal life
Overcoming bias through withholding disclosure	Deciding to move back to a faith-based charity
Dealing with an influential but intrusive supervisor	Struggling with seeing suffering as part of the job
Dealing positively with a mistake taken to a superior	Being positive about working at a low-paying job
Fostering a spirit of gratitude for achievements	Struggling with not doing better at a summer job
Fighting to move an exam on a religious festival	Believing in one's own project despite opposition
Experiencing confidence under time pressure	Growing dissatisfied in a new job in a new culture
Avoiding complaining along with colleagues	Getting back into the workforce at a charity
Facing harassment over a compensation plan	Discerning the meaning of marketplace changes
Standing out as a woman wearing religious dress	Seeking greater meaningfulness in work
Resisting pressure when observing religious holidays	Struggling with leaving clients and new workload
Being stereotyped as religious at a dinner	Deliberating over delaying retirement
Being spat on by a prejudiced bystander	Feeling called to a job in a foreign country
Being mistreated out of prejudice	Dealing with the personal demands helping clients
Encountering intra-group prejudices	Incorporating extra help to students in a teaching job
Facing criticism about work attire	Quitting a career to care for relatives and children
Dealing with religious intra-group criticisms	Switching to a meaningful consulting career
	Assessing a career-related interest in cooperation
	Applying for a position without full qualifications
	Competing for a promotion despite a learning curve
	Taking on responsibility for property purchase
	Dealing creatively with becoming obsolete
	Facing discomfort with cutthroat job practices
	Discerning the wisdom of moving to a competitor
	Voicing concerns about taking on an unethical client
	Choosing to place priority on community involvement

Interpersonal	Practical
Responding to criticism regarding design of a report	Fulfilling project commitments with integrity
Negotiating relationships when doing terminations	Making partnership decisions based on values
Dealing constructively with a difficult employee	Expressing ethical concerns about a training program
Struggling with negativity against a boss after leaving	Dealing with a care of a disturbing client condition
Responding to being fired after one week	Struggling with clinical definitions affecting clients
Responding to a colleague about sexual overtones	Dealing with client entitlement to dysfunction
Dealing with an uncooperative colleague	Dealing with client value preconceptions
Staying with people through questionable choices	Dealing with disputes over client groups
Striving to relate to an unresponsive colleague	Dealing with strict report-writing expectations
Treating staff respectfully as family	Considering client well-being when volunteering
Communicating to resolve friction over expectations	Being a supportive example with clients
Supporting the preference of an intern to leave	Advising on a case involving risk to children
Resisting a large person who accuses and bullies	Giving counsel on a difficult marital issue
Dealing with clients respectfully and equitably	Advising a client on family planning
Dealing with drunken colleagues after hours	Struggling with ethics of whether to terminate staff
Making personal sacrifices to train a subordinate	Dealing with temptation to judge unfaithful clients
Accepting a supervisor's sexual orientation	Finding ways to see hostile clients for their dignity
Struggling with cultural views on responsibility	Distributing contraceptives against one's conscience
	Dealing with bureaucracy and bias in a court system
	Advocating to management for improvements
	Serving members in distressing life situations
	Acquiescing to politically motivated discrimination
	Dealing with bureaucracy of government red tape
	Deciding to dispense a controversial drug
	Going the extra mile for customers in crisis
	Deciding to set a policy regarding staff vacations
	Voicing concerns about unfair board policies

Dealing with an employee stealing information
Being honest when filling out time sheets
Purchasing property without interest-bearing loans
Accommodating religious holidays of students
Giving authorship credit to a colleague
Reporting cheating by a colleague
Deciding to report the test results of product safety
Being tempted by unethical tactics in a campaign
Allowing religious diversity in a religious organization
Responding to discrimination in hiring
Helping employees struggling with addiction
Choosing to close the business on Sunday

Table D.3. Situation Themes

Personal	Vocational

Personal

Inhospitable treatment
- emotional abuse
- domineering aggression
- devaluing criticisms
- religious or racial stereotyping or prejudice

Inhospitable environment
- negative or threatening atmosphere
- unwelcome social expectations
- social or positional inequality
- incompatible cultural or religious norms and expectations
- exposure of self-identity

Emotional responses
- anxiety about others
- personal shock and disappointment

Outward behaviours
- appealing for intervention
- disclosing personal struggle

Inward behaviours
- doubting of self
- restraining self disclosure
- praying for strength
- exiting the workplace or situation

Vocational

Incongruent job demands
- job-related requirements and pressures
- job-related opportunities or openings
- deficiencies associated with the job
- disapproval over role or performance
- termination of role or job
- anticipation of success

Incongruent job contexts
- change in work or cultural context
- elements lacking in job context
- internal competition
- exposure to suffering or loss of others
- personal demands or problems

Emotional responses
- emotional discomfort
- unhappiness and frustration with job
- exhaustion
- shame and denial
- disinterest and lack of motivation
- interest and motivation
- satisfaction and amazement

Outward behaviours
- making attempts at an opportunity
- exploring job-related possibilities
- communicating to create opportunities
- being willing to advocate for others
- going beyond regular duty
- confronting to uphold beliefs
- consulting others for guidance
- making a job choice or commitment

Inward behaviours
- reflecting or meditating
- discerning or re-evaluating
- drawing from personal faith
- questioning the circumstances
- praying for confirmation
- submitting or surrendering
- being vulnerable and transparent
- moving on from a position

Interpersonal	Practical

Interpersonal

Discordant relations
- relational conflict
- disrespectful treatment
- uncooperative or unresponsive behaviour
- accusatory criticisms
- personal rejection

Discordant misbehaviours
- incompetent behaviour of others
- socially improper behaviour of others

Practical

Unresolved work requirements
- presence of work-related goals
- work demands or expectations
- need to make decisions or transactions
- conflicts over how to do work
- misbehaviour requiring evaluation

Unresolved work complications
- complex work requirements
- restrictive company policies

- sexual or other enticements
- conflicts in values and beliefs of others

Emotional responses
- disappointment in others
- dislike of others
- anger or frustration with others
- regret or guilt

Outward behaviours
- strengthening relationships
- communicating to build agreement
- confronting to address behaviour
- soliciting support from others
- respecting others
- apologizing to others
- being generous to others

Inward behaviours
- identifying with others
- acquiescing to others
- letting go of hurts
- avoiding the relationship

- difficulty with bureaucracy
- difficulty with biases of others
- differences in client values and beliefs
- differences in work approach, understanding, or time-perspective
- risk to personal well-being or reputation
- people who are ill-served, at risk, troubled, or in distress
- people who have religious requirements
- temptations to be selfish, greedy, inflexible, abusive, or judgmental
- temptations to compromise religious or ethical requirements

Emotional responses
- dissatisfaction with work conduct or progress
- disappointment with ethical issues or inappropriate conduct
- empathy with others
- satisfaction with outcomes

Outward behaviours
- deciding and giving direction
- confronting over a work issue
- making sacrifices to act properly
- being transparent about work issues
- helping others in need
- communicating to benefit others
- making efforts for the sake of others
- accommodating needs of others
- showing compassion and sympathy
- dismissing a worker

Inward behaviours
- analyzing implications of the issue
- struggling with how to move forward

Table D.4. Non-Religio-Spiritual Beliefs

Personal	Interpersonal	Vocational	Practical
• belief that there is power politics between religions and groups • belief that self-identity is unalienable • need for personal boundaries • value of standing up to mistreatment	• need to treat people respectfully and equally • need to be accountable to others • value of trusting others for one's well-being • virtue of courtesy • virtue of honesty and integrity in how you present yourself to others	• belief that life is limited and hard • belief that life is uncertain, illusory, impermanent, and full of doubt • belief that suffering is due to perception and cannot be easily manipulated • belief that every person is self-interested • belief that people have creative potential • belief that one's abilities are useful • belief that human contracts are limiting • need to be useful and effective • need to act for overall betterment • need to make choices to see change • need to assume responsibilities of the job • need to take opportunities to use abilities • value of long-term goals • value of effort and hard work • value of compatibility with the job • value of enjoyment in work • value of meaningfulness in work • value of work-life balance • value of contributing to the community • virtue of creativity • virtue of integrity to who you are and your commitments • virtue of perseverance and commitment • virtue of openness and patience	• belief that people are imperfect or evil • belief that people are limited and subjective • belief that some things must be accepted or compromised • belief that people have common experiences and needs • need for an organization to fulfil its mission • need to account for the interests and viewpoints of the organization • need to obey the boss • need to be employable in the long-term • need to help when there is opportunity • need to be lawful • need to meet ethical work obligations • need to be accountable to job-related agreements and responsibilities • need to be fair and just in business dealings • need to be a good person • need to respect people's dignity • need to validate people's experiences • value of trusting others with the work • value of professionalism and reciprocity • value of cooperation and communication

Table D.5. Religio-Spiritual Belief Themes

Quadrant / Goal	Category	Belief	Example Quotation
Personal [1P]	Self-Concept [3P] / Identity [RS]		
Fortify identity	**Freedom fortifying:** fortifying the freedom and rights of a person to live their chosen path toward the sacred with an unalienable collective sense of human dignity	• need to have self-autonomy • need to be treated with equality and non-oppression	"The real me is somebody who believes in equality, and believes that people should not be oppressed, and that it's not okay to treat people with dominance and to control other people, and to make them behave a certain way." (G02) "Again where everyone should be allowed to live the kind of life they want to, have the same freedoms, live with social justice as long as we don't harm one another." (S02)
	Observance fortifying: fortifying the importance of sacred observances that strengthen one's private and public religio-spiritual self-concept in the work context	• need to participate in religious dress, rest, celebration, and separation • need to set an example for the faith	"But I wanted to be honest. I could remove my hijab for a while, but why would I do that? Wearing a hijab and not wearing a hijab doesn't make any difference in terms of good Muslim. . . . You have to be committed and you have to make more sense of it in terms of your, like you have to do good works to value that piece of cloak, right?" (P01) "In Judaism, holiness is separation, is creating that space that is sacred. . . . Again we start with like lighting a candle and we end with lighting a candle. We create separation like through light. And that is what being Jewish and bringing holiness into your life in Judaism is." (R01)
Reframe perspective	**Dependence reframing:** reframing one's openness to dependence on a higher power that is assured to provide psychological and practical intervention in times of need	• belief that God helps us • belief that there is a purpose for testing and suffering	"When you achieve things, I feel like for some reason there's a higher power that helps me also to achieve things again and it's all strength that I derive from that source to continue and persevere." (K01) "If that guy's not there, then how I come to know weaknesses. So it's good if you have some person like that. He's against you, so he's telling your weaknesses. . . . I take it positively." (L03)
	Mindset reframing: reframing one's mindset toward benefits and encouragements found from a higher power such that work circumstances are manageable and optimistic	• virtue of confidence • virtue of positive perspective • virtue of gratitude • virtue of responding in humility • virtue of peacefulness	"See, I have confidence given by my religion in my beliefs, so there is nothing impossible, but don't lose your confidence. That's my belief so that is what I follow, like there is nothing impossible." (L03) "Or should I think of the values that Islam teaches me, because the word Islam is based on the root term salaam which is peace." (S01)
Interpersonal [1P]	Work Relations [3P] / Humanity [RS]		
Affirm humanity	**Goodness affirming:** affirming an inherent goodness and creative potential in people due to human aspects having divine origins and characteristics	• belief that people are created by God with freedom and creativity • belief that people are inherently good • belief that there are positive aspects of	"I'm one of his best creation. And we are the only creation that can further create." (E01) "I think went back into my wellsprings of spiritual training to remind myself that every human being has good qualities and that my job is to find the good qualities in this

Quadrant / Goal	Category	Belief	Example Quotation
		people to focus on	person to focus on in the relationship." (N01)
	Kinship affirming: affirming the kinship of humanity based in the interconnection of people's essence or experience and expressed through the sharing of aspirations	• belief that people are related in the same family or entity • need to treat people as family • value of close and deep relationships • value of being unified toward the ultimate good	"Again we're all connected and we're all God's people, God's children whether we meet at work or meet on the street." (K01) "Because God created us in community and that's part of the thing that we're called to restore is relationship with each other and with others." (V01)
Forge reconciliation	**Character forging:** forging a devout character and discipline that are directly associated with the quality of one's relationship with a higher power	• expectation that obedience to God brings closeness • need to follow a divine example • need to avoid prohibited relations, activities, or substances • value of praying for wisdom	"If you act with kindness, if you act with respect, that's going to, again, bring you closer to that entity. And if you are disrespectful and rude and not a nice person, then that brings you farther away." (H01) "Well, when I look at the way Jesus dealt with people . . . It came from his heart that these people his brothers and sisters and so you deal with it in a way that illustrates that they are your brothers and sisters and they're not strangers." (V01)
	Generosity forging: forging a generosity that invests high respect and caring in other people and brings harmony to relationships by resolving offences between parties	• virtue of respectful kindness • virtue of forgiveness, reconciliation, and charity toward offences	"I've always learned it's a triangle. So God's on the top and then you're on the bottom, and the other person's on the bottom. But forgiveness is this way. And it should be this person too, but that person might not do it back to you, and it's not for them to ask 'I'm sorry.'" (C01) "So open communication and respecting each other's differences, and trying to talk through conflicts. That is a belief I think it's really important, to be able to talk through conflicts and talk through differences in opinion and see what you can work out." (G02)
Vocational [1P]	Occupational Congruence [3P] / Calling [RS]		
Confirm calling	**Creator confirming:** confirming the creator's all-encompassing presence, capability, knowledge, and goodwill toward humankind to provide benevolent direction and protection	• belief that God the creator is in or beyond all creation • belief that one can trust God to be in control • belief that God is loving and protecting • belief that God is present and guides us	"So from the Sikh perspective, creator and creation are one and the same. The creator created the universe, the creation and resides within it." (Y01) "I just think, like / You know, when I was in a situation, I would just think of God and say, 'You going to guide me, you're going to take me to where I am going to be.' And I think that's what kept me afloat, definitely." (I02)
	Vocation confirming: confirming that there is a purpose and plan intended for each person and that work-related characteristics, events, and abilities	• belief that everyone is here for a purpose • belief that God has plans for each person • belief that specific jobs, roles, or signs attest to a purpose or	"So I really really really felt that God had hand-picked me and put me there, because of the series of events that had led me to that position." (G07) "God gave me that gift so I could go to university, so that I could learn, so that I could be in a job where I could continue to

Quadrant / Goal	Category	Belief	Example Quotation
	make them apparent and urgent	plan • belief that talents are given by God • need to follow God's purpose and plan • need to use talents given by God	learn and to practice and hone my skills." (G04)
	Enlightenment confirming: confirming that enlightenment of the true path is prevented by an imperfect perspective and is achieved through practices that illuminate one's divine connection	• belief that people have a divine connection • belief that suffering has deeper causes and remedies that can be discovered • belief that human imperfection prevents connection with divine goodness • belief that freedom from suffering is achieved through religio-spiritual practice and enlightenment • virtue of mindfulness and understanding	"The universal thing is we all want to be happy so the more we can free ourselves of the causes of unhappiness, the better it is for all of us. So I looked at the situation, the previous job, and once I'd removed all the emotions and my own investment of perception and judgment about it, fundamentally I had an opportunity and a choice that I could stay where I was or would I be happier, would I be able to more constructive and be able to apply myself more fully in something new and so that's what I chose." (T02) "If I cut off everything and even in my mind eliminate all thoughts, in that nothingness, that's where I'll find nirvana or I'll find that epiphany of heaven. For Sikhs the journey isn't to get to zero, the journey is actually to get to one. So the journey for us is to find spirituality and divinity in everything, in every conversation, in every living being and every person in every environment in every situation is to actually to try to connect with the divine there." (Y01)
Clarify expectancies	**Reward clarifying:** clarifying that there is a personal reward for a life of faith associated with the best of outcomes in this life and the next	• expectation of reward for a life well lived • expectation of a future with God • expectation of things working out • value of praying for resolution • value of doing one's best for God • virtue of faith in God	"At the end of the day, at the end of my life, I'll be able to stand before Christ and he'll say, 'Well done, good and faithful servant.'" (A01) "My job is to pray and do whatever best I can do. My belief, do your best and leave the rest to the God, that's all. This is my belief and whatever my beliefs is like work hard, work sincerely, and you will get the best." (L03)
	Accountability clarifying: clarifying that there is a divine accountability and responsibility to work in a selfless manner for the greater good	• need to be accountable to God • need to take on sense of moral responsibility • value of contributing to better society • value of just means of making a living • virtue of selflessness and godliness • virtue of serving others in work	"What are we here to do in this life? What's going to happen in the next life? What happened in prior lives? There's an immediacy of the Sikh tradition, this thing it doesn't matter what you did before. It doesn't matter what's going to happen tomorrow. It's what are you going to do right now because right here, right now, you can change your own reality and you can change the reality of those around you and if you're divine and you're sovereign." (Y01) "We should, ideally, be trying to do good to society and move society forward." (L01)
	Duty clarifying: clarifying the inevitable duty to do good deeds	• belief that the next life is determined by deeds done in this life	"I've already lived half of my life, there's only half of my life left (laughs) to earn that karma for a good rebirth. Not just for rebirth,

Quadrant / Goal	Category	Belief	Example Quotation
	and make improvements individually and cooperatively for the sake of the life to come	• need to do one's duty as required by the cycle of cause and effect • value of belonging to a faith community • value of spiritual and personal improvement	but definitely to live a good life, right?" (F01) "What you do in life is your karma. Your duties—now, duty is toward yourself, towards your family, towards your society. . . . Without expectations, one should go on doing karma. Because the results would come by itself. If you are giving your 100%, the results would come. Don't worry about the result. Do your karma first." (I01)
Practical [1P]	Management Issues [3P] / Service [RS]		
Value service	**People valuing:** valuing the primacy of people and the need to treat them as autonomous beings equally deserving of kind, non-judgmental, and empathetic consideration	• belief that people have divinely appointed value • need to grant people self-determination • need to treat people equally and justly • need to repent and compensate others for wrongs • value of people as important • value of avoiding harm • value of treating others how one wants to be treated • value of justly serving and protecting the poor and vulnerable • virtue of non-judgment of others • virtue of empathic kindness • virtue of loving others as self • virtue of serving and helping others	"She told me, 'You have to look for the Jesus in the person.' I've never forgotten that. So I need to remind myself to do that when I'm struggling with someone. I need to, um (12) I need to, I bear witness to my faith by how I am with people." (G04) "To convey that message to everyone, that everyone is cared for, that your concerns are legitimate, and that you're not alone in this, that there are people who want to help you. And I am one of those people. We can talk about it further, but that's one of the main reasons why I got into this line of work." (G01)
	Community valuing: valuing the primacy of the community and associated religio-spiritual prescriptions intended to bring restoration to society	• need to obey sacred laws • need to avoid interest-bearing loans • value of serving the community • value of restoring the world • virtue of honesty in business dealings	"And again, that goes back to the underlying ethos of service, and the underlying ethos of giving back to your community." (H01) "If you cheat, that's unlawful. . . . If I cheat the company and the money that I earn, that portion of that money is not clean. It's unlawful. It's haram. So the end of the day I want to make sure, sometimes I want to make sure I do a bit extra because it is perfectly halal." (O01)
Uphold benefits	**Conscience upholding:** upholding a soundness of conscience based in conviction about an all-knowing higher power who evaluates people against divine purposes	• belief that God is everywhere and knows and sees everything • belief that God is loving and altruistic • belief that God has a purpose in history	"The message that was conveyed to me was much more, he's here to—well, he had his divine purpose, of course—but the other message, to me, was that he was here to teach us healthy and loving ways to engage with our fellow man." (G01) "It's an ethical issue so you will be punished for that in your afterlife. There are so many

Quadrant / Goal	Category	Belief	Example Quotation
		• expectation of divine judgment or satisfaction for deeds done • value of conscience before God	things that we don't count, but somebody's counting everything. That's everything is getting counted and when the bill comes it might be too heavy for me.'" (P01)
	Causality upholding: upholding the cycle of causality in which all good and bad causes and effects are interconnected within the totality of one divine existence	• belief that all things are referenced to the oneness of God • belief that all people and thoughts are parts of one creation • belief that people impact and are connected to each other • belief that good deeds with reap good and bad deeds will reap bad	"God is actually here inside every single one of us and out there. But God is immaculate and personal at the same time and it's here and now and with us in every space and every being. Everything is a part of that. So what that leads us to is a perception here is that tell me what is not divine? Everything is divine." (Y01) "Well, I think people stay with you, too. So I think about those children . . . when you think about what matters, we impact each other, even when someone's gone, you still can have a relationship with them." (G03)

Note. 1P: First-person perspective. 3P: Third-person perspective. RS: Religio-spiritual or sacred perspective.

Table D.6. Religio-Spiritual Mental Modules

A Module	B Quadrant / Object	C Situation Primary Theme (critical gap)	D Situation Secondary Theme (effect)	E Belief Primary Theme (critical outcome)	F Belief Secondary Theme (goal or function)	G Belief Tertiary Theme (category)
Identity RS (self-inhospitality-preservation-identity)	Personal 1P	Inhospitality	Inhospitable treatment	Self-preservation	Fortify identity	Freedom fortifying Observance fortifying
	Self-concept 3P		Inhospitable environment		Reframe perspective	Dependence reframing Mindset reframing
Humanity RS (relation-discord-renewal-humanity)	Interpersonal 1P	Discord	Discordant relations	Relation renewal	Affirm humanity	Goodness affirming Kinship affirming
	Work relations 3P		Discordant misbehaviours		Forge reconciliation	Character forging Generosity forging
Calling RS (occupation-incongruence-restoration-calling)	Vocational 1P	Incongruence	Incongruent job demands	Congruence restoration	Confirm calling	Creator confirming Vocation confirming Enlightenment confirming
	Occupational congruence 3P		Incongruent job contexts		Clarify expectancies	Reward clarifying Accountability clarifying Duty clarifying
Service RS (issue-irresolution-resolution-service)	Practical 1P	Irresolution	Unresolved work requirements	Issue resolution	Value service	People valuing Community valuing
	Management issues 3P		Unresolved work complications		Uphold benefits	Causality upholding Conscience upholding

Note. 1P: First-person perspective. 3P: Third-person perspective. RS: Religio-spiritual or sacred perspective.
The situation primary theme or critical gap is also referred to as a workplace-grounded existential uncertainty.

Table D.7. Comparison of Religio-Spiritual Beliefs Across Domains

Area	General	Doctrinal	Health-Related	**Workplace**
What is the primary subject?	individual difference	supreme being	personal well-being	**relations and work**
What do they say about divinity?	divine propositions	divine identities	divine reasons	**divine evaluations**
Which theories relate to their use?	behavioural, psychoanalytic	social identity, social learning	attribution, coping	**cognitive, cultural**
What activates their salience?	religious stimuli	religious identification	physical or mental stress	**work-related agency**
What is their purpose?	prediction	exclusion	introspection	**inclusion**
How do they function?	descriptively	authoritatively	supportively	**normatively**
What experiences do they apply to?	affiliation and development	socialization and learning	coping and adjustment	**effectiveness and satisfaction**
What is their time perspective?	non-temporal	universal	retrospective	**prospective**
What do they provide meaning for?	knowledge or pedagogy	tradition or upbringing	crisis or suffering	**purpose or calling**
How are miracles viewed?	inconsequential	necessary	anticipated	**peripheral**

Table E.1. Sense-Making Themes by Mental Module

Quadrant / Module	Situation Themes	Belief Themes	Sanctification Sense-Making	Identity Sense-Making	Context Sense-Making
Personal [1P] Self-concept [3P] **Identity** [RS] (self-inhospitality-preservation-identity)	Inhospitality ▪ Inhospitable treatment ▪ Inhospitable environment	Self-preservation ▪ Fortify identity ▪ Reframe perspective	Requirement Significance	Connection Restraint	Alienation Observance
Interpersonal [1P] Work relations [3P] **Humanity** [RS] (relation-discord-renewal-humanity)	Discord ▪ Discordant relations ▪ Discordant misbehaviours	Relation renewal ▪ Affirm humanity ▪ Forge reconciliation	Peace People	Humanness Authenticity	Conflict Growth
Vocational [1P] Occupational congruence [3P] **Calling** [RS] (occupation-incongruence-restoration-calling)	Incongruence ▪ Incongruent job demands ▪ Incongruent job contexts	Congruence restoration ▪ Confirm calling ▪ Clarify expectancies	Interconnection Value	Meaning Integrity	Implication Guidance
Practical [1P] Management issues [3P] **Service** [RS] (issue-irresolution-resolution-service)	Irresolution ▪ Unresolved work requirements ▪ Unresolved work complications	Issue resolution ▪ Value service ▪ Uphold benefits	Humanity Sacrifice Enablement Empathy	Extraprofessional Negotiation Integration Self-respect	Exception Purpose Resonance Discretion

Note. 1P: First-person perspective. 3P: Third-person perspective. RS: Religio-spiritual or sacred perspective.

Table E.2. Quadrant-Based Sense-Making Theme Descriptions

Mode / Quadrant	Theme	Description	Example Quotation
Sanctification sense-making			
Personal	Requirement	Associates religious observance or ritual with personal devotion	"Rosh Hashanah is a holiday. It's a holiday so that is the religion. The spirituality of it, it's rebirth of the world so in a way it's my opportunity to think about going forward in this new year." (L02)
	Significance	Attaches deep subjective importance to existence	"But for me it comes from spiritual point of view where I feel like I need to because I'm comfortable. If I felt like it wasn't spiritual issue, I would find it harder to fight for it on a weekly basis." (S02)
Interpersonal	Peace	Leads work relations to a state of harmony, balance, and safety	"It's about how people get along with each other. And God is central to the world, and if everybody could do things without oppression and more equality, then maybe we won't have to have WARS and (laughs) everything else that, to me, is ANTI-religious and ANTI-spiritual." (G02)
	People	Values human lives and genuine relationships	"Well, because people are everything. And I know—you know, it's so cliché, I'm a people person . . . I mean it's very clear that my / the way I see the world, and the way I see myself and my values really are around people and relationships." (D01)
Vocational	Interconnection	Connects people to the greater humanity or existence	"So if we can somehow figure out or assist the person in figuring out what is the nature of their true wave and assist them in connecting to that and through that connection, shape their activities and life—I think that's spiritual." (L01)
	Value	Directs efforts toward goals with lasting objective significance	"I think that whole 'you can't take it with you.' So material possessions are beautiful . . . he was very spiritual that way, he wasn't religious in a defined way, but he taught me that these things weren't precious." (G03)
Practical	Humanity	Directs people toward their shared essence, value, and goodness	"One of the first sermons of the Sikhism it says that before being a Hindu, before being a Muslim, or of any faith, you are a human first. And that is the core of every religion. . . . But every religion, at the end of the day, is stressing upon being a good human." (E01)
	Sacrifice	Urges treatment of others that is selfless and unconditional	"But love, with regards to a Christian understanding of that, for me, the teachings of Jesus Christ and his message of loving others the way that he has loved . . . I want to say a selfless kind of love? It's a love without . . . strings attached." (G01)
	Enablement	Provides the insight, motivation, and strength to do good	"Well, what I'm saying is that Buddhism is very very practical and it's more a way to get there. It's more a way to proceed to be more wise, more loving, more kind, and eventually enlightened to lose this all pervasive habit to judge everything based on your own wants and desires, okay? I think we all know at some point in time that it's better to be loving than to be cruel, right?" (T02)
	Empathy	Appreciates the	"Trying to put yourself in other person's shoes, it

Mode / Quadrant	Theme	Description	Example Quotation
		experience of other beings	would be way more spiritual if somebody's hurting you that way. Just put yourself in the other person's shoes and understand why are they doing this?" (S01)
Identity sense-making			
Personal	Connection	Merges personal identity with divine identity	"I grew up in a very . . . Christian family that believed in Jesus being very much a part of that Christianity, and the whole idea of having a personal relationship with Jesus, and the belief that God loves you as you are, that total acceptance." (G02)
	Restraint	Seeks sensitivity about identity disclosure and non-disclosure	"In retrospect, later on I should never mention my faith in the workplace at all and that's what I felt because it was neutral until then." (S01)
Interpersonal	Humanness	Reveals a person's essential character and manner	"In terms of knowing me before knowing my faith, I'm talking about knowing my sense of humour, knowing my personality, knowing my mannerisms, knowing my care for them. . . . So more of a character, knowing my character, before knowing my beliefs which / or my association." (G07)
	Authenticity	Desires to live with an integral sense of truth and genuineness	"Just recognizing that in order to be true to myself I need just to be that, in that sense, and not necessarily to change how I would react for the situation, and I have to be careful when I say that. . . . but the essence of—my motivation, I suppose, in that sense, shouldn't change." (B01)
Vocational	Meaning	Imbues work and challenges with a sense of purpose	"Some people are good with garden, let them be gardeners. So helping people connect with their true purpose and through that connection, deliver their contribution to society." (L01)
	Integrity	Seeks correspondence between identity and vocation	"This attempt to keep an integrity between what I say and what I do / I think if I look back over my rather meandering career—long-term meandering river of life experiences—that has been a consistent theme." (A01)
Practical	Extraprofessional	Extends the individual beyond normal professional duty	"Obviously, in the workplace, something that's extremely different from my personal life is the professional element. I'm in a profession that requires that, as well. We have a whole professional code of conduct." (H01)
	Negotiation	Balances between diverse values and priorities	"That's one of the few ones where I did so much thinking. I had to think psychologically, I had to think socially . . . And I had to look spiritually at this." (G06)
	Integration	Merges sacred and secular thought into one identity	"That concept comes from in Islam the way we say Islam is the system of life. . . . That include the social life, our economic life, our personal life, our business life—every day it covers everything." (O01)
	Self-respect	Maintains healthy self-respect by protecting one's self-concept	"I need to be able to look myself in the mirror at the end of this and I need to be able to be employable and I need to be able to have some dignity and respect." (R01)

Context sense-making

Personal	Alienation	Deals with separation caused by criticism, rejection, or violence	"It was more when somebody is putting you down or questioning you . . . but faith is what gets you through it." (S01)
	Observance	Imposes holidays and rituals that elevate the sacred	"And that is a God holiday. That is in the Torah. That is a big deal. I've been counting every day since the second seder." (R01)
Interpersonal	Conflict	Confronts and mends differences in views or objectives	"I have seen equality and seen groups come to consensus and seen those positive outcomes, and seen that that is a more positive way of relating . . . and believe that's what God would want. (G02)
	Growth	Allows transformation through giving and responsibility	"What could the rude person because that's how you come to know your weaknesses. . . . If that guy's not there, then how I come to know weaknesses." (L03)
Vocational	Implication	Copes with risk to personal well-being or reputation	"So when there's a huge risk to somebody or they're putting themselves out to risk, whether their livelihood or reputation or their relationships, those decisions become more significant." (L01)
	Guidance	Addresses the need for direction through prayer and searching	"I think the only time that those made it relevant to spirituality was when it came to praying. . . . I don't see it as an issue of I just have to pray and get it over and done with because tick done on my list. I feel like this is a spiritual thing that's happening." (S02)
Practical	Exception	Supports response to situations demanding extra resources	"So I have to push beyond my lack of desire to engage with them. I have to push beyond my frustration, my anger with them. I have to be loving. I have to open myself to that. And I think that comes from a place of spirituality, that comes from my spiritual lessons, that comes from the idea of Jesus Christ." (G01)
	Purpose	Introduces religious goals or mission into the workplace	"Well purchasing property is strictly religious because of the mosque. You buy a church. It's different, buy a mosque, buy a church. The motive is religion." (O01)
	Resonance	Arises with the recollection of key personal experiences	"I would say because I grew up in a family where . . . my father and mother both had their own very serious issues." (G01)
	Discretion	Secures conscience where there is freedom toward virtue or vice	"You want to live in a society where people adhere to a social contract, but the social contract doesn't cover everything. It covers the bare minimum and I think that the nuance in life for me is coloured in by my religious views. // Oh, in work. In my work, I deal with very complex situations that is very easy to go to like there's a lot of incentive to working in the gray." (R01)

Table E.3. Universal Sense-Making Theme Descriptions

Mode	Theme	Description	Example Quotation
Motivation	Benefit	Brings enrichment, value, and satisfaction to life in community	"Like that's why I do those things because it enriches my life, because it's added value because like you know, that being a part of community is like being a part of family. It's not always the things you want to do but in the end you get more out than you put in." (R01)
	Effectiveness	Leads to better work by changing why and how it is done	"So helping people connect with their true purpose and through that connection, deliver their contribution to society. I think that society would be well served." (L01)
	Expression	Compels one to be an representative or example of the faith	"I feel that I'm sharing Christ with people in a non-explicit way, just by being an instrument, by sharing love, by praying for them." (G08)
	Relationship	Encourages a higher focus on good relationships	"Oh, definitely the relationship. The relationship and the commitment to go forward was much more important than the money." (V01)
Application	Imperfection	Persists in the midst of human limitation and contradiction	"And it's managing that interface without disrespecting the other part of your organization also called by God to serve the poor but with a different culture." (A01)
	Interpretation	Allows reconstruction of meaning based on principles	"I came to Islam, was very patriarchal religion and I was working for a feminist organization. So I think I had to also re-assess certain interpretations based on working and being a feminist myself." (S02)
	Contextualization	Permits assessment of impact depending on context	"And when you work in another culture, their sense of responsibility and what is right could be totally different or interpreted quite differently." (V01)
	Fluidity	Exists within intuitive and changing thought and action	"I am lucky to have a good core of values and after a while you don't think about the commandments or the rules any more, you just react because that's become instinctive and become you as a person." (Q01)
Source	Relations	Originates from parents, peers, or leaders	"I think that's tied into my family beliefs. My family is / Family has always been very important." (L02)
	Learning	Originates from literature, education, or teaching	"Some of them from non-Christian works, studies, and many of them of course from Christian studies. So I think it's a combination for me." (C01)
	Community	Originates from a group, tradition, or practices	"That element of my personality appears, both in the way that I live in my community, and my Jewish community, and my spiritual community." (D01)
	Society	Originates from a plural or common belief systems	"When you look at again the underlying ethics of any belief system or faith system, they all emphasize the same thing, and my tradition does as well." (H01)
Cultural	Extension	Extends doctrinal concepts for work application	"So I believe in that. But then what I think, what I practice, what I do, how I carry myself every day, I would debate if you call it religious because that's definitely based on these teachings." (F01)
	Inclusion	Fosters an inclusive not exclusive community	"Their vision statement, their goals, even though their mission goals are still relatively specific, it's still open enough in its spiritual or religious context that it's not prescriptive or preventative of other people's faiths from coming in and accessing our services." (G01)
	Action	Facilitates self-application to work	"The application of beliefs is so / things like different at the / when they're applied. And some heavy theological

Mode	Theme	Description	Example Quotation
		situations	beliefs, well, might not make sense how that translates on the work level." (G07)
	Adaptation	Adjusts core ideas, approaches, and skills to the context	"What do I have to do, what process do I have to go through to make those words my reality? How do I go about following this? What do I need? What's my path?" (G04)
Development	Devotion	Develops through personal prayer and trust	"The implications of the decision that was tied back my own time in prayer and asking for God's wisdom and intervention in those situations." (A01)
	Reflection	Develops through questioning and reasoning	"You're not supposed to follow things blindly, you're supposed to really ask tough questions and that's one of the things that I love about Judaism." (R01)
	Experience	Develops through life opportunities and challenges	"When I was a kid, I used to view it the same way my parents did, and then I went to university and then I had to live by myself and I did whatever, and then you change." (H01)
	Integration	Develops through synthesis and internalization	"I'm completely right now shaped with my religious belief. My ethical values are also kind of moulded around my religious values." (P01)

Figure B.1. Psychological Domains of Workplace Religiousness and Spirituality

Organizational Boundary

CULTURAL
(Referenced to
Religious
Community)

Boundary Transition

RELIGIOUS
(Religiousness)

SPIRITUAL
(Spirituality)

ORGANIZATIONAL
(Influenced by
Workplace)

CULTURAL
(Influenced by Society,
National Culture)

Sanctified Experiences/
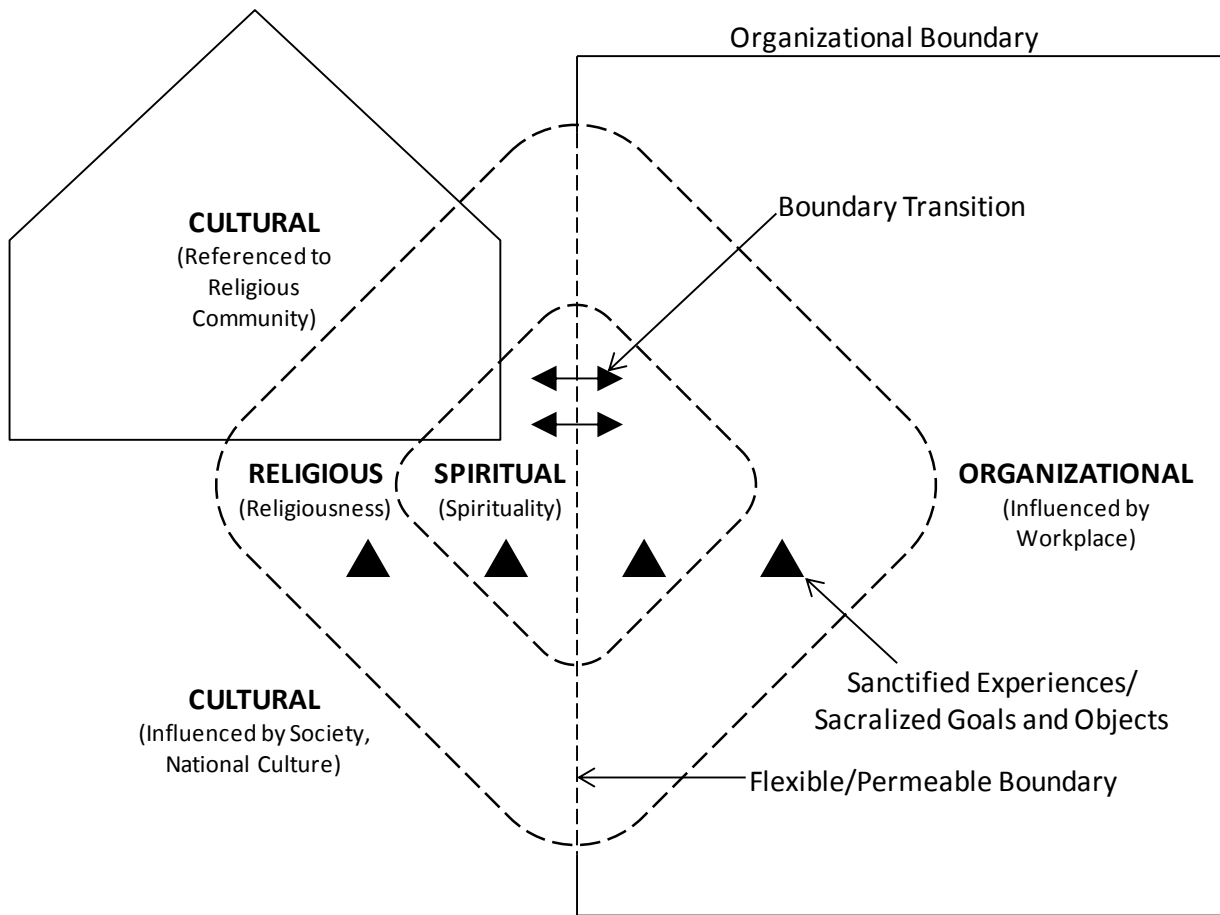Sacralized Goals and Objects

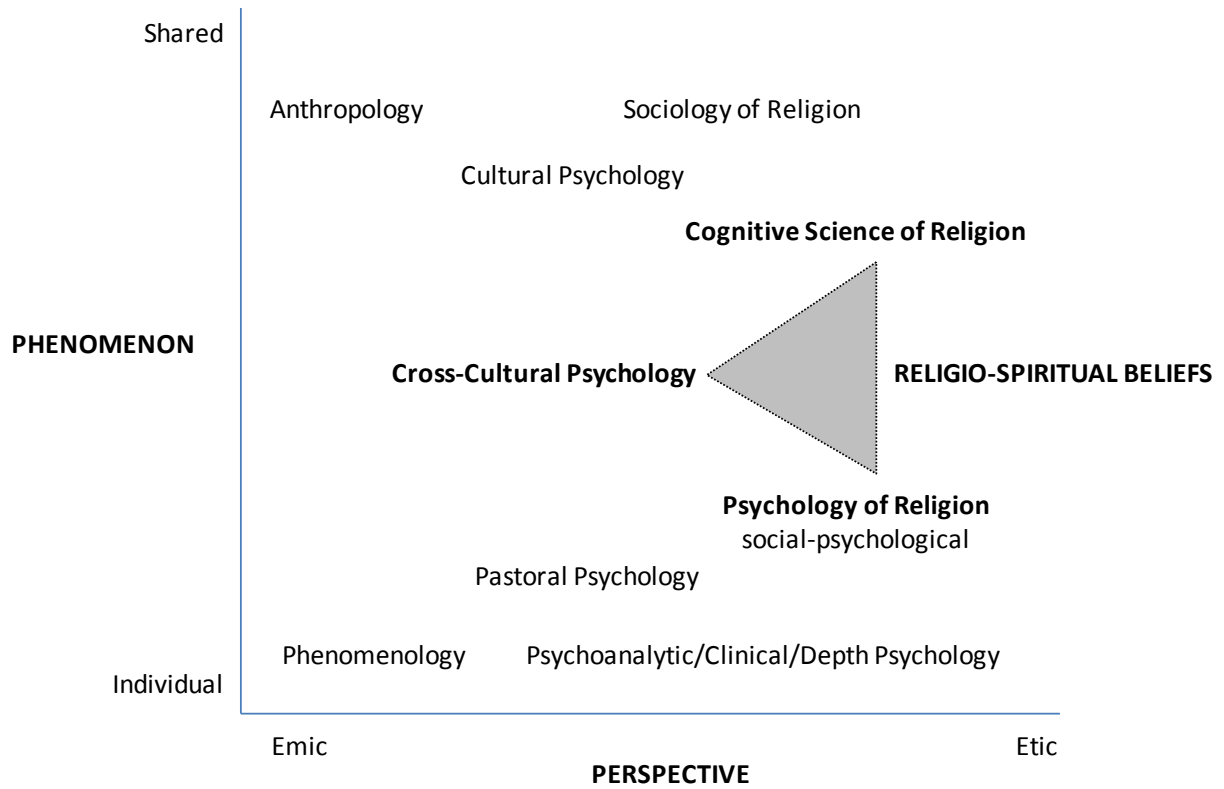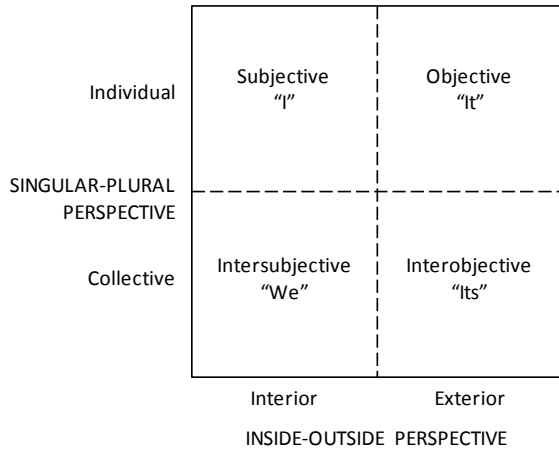Flexible/Permeable Boundary

Figure B.2. Interdisciplinary Triangle for the Study of Religio-Spiritual Beliefs
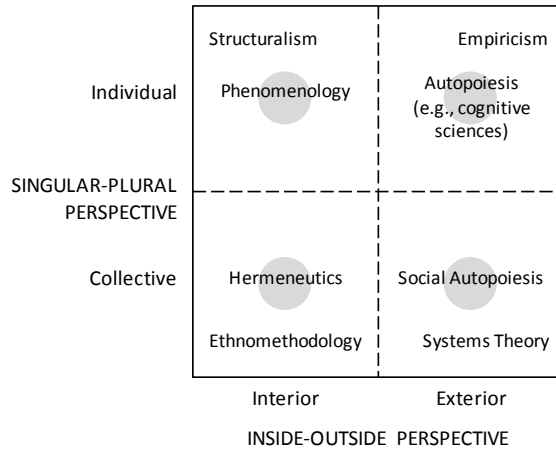

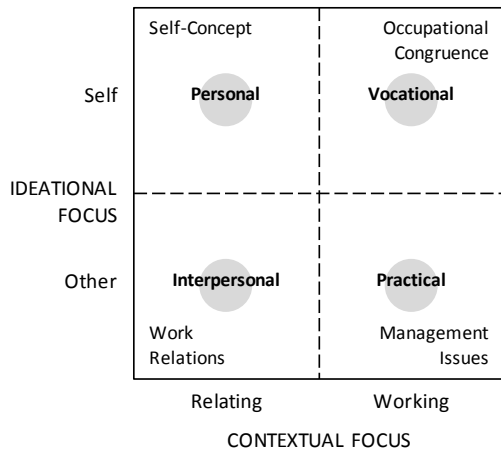*Note.* Based on categories provided by Brown (1987) and Wulff (1991).

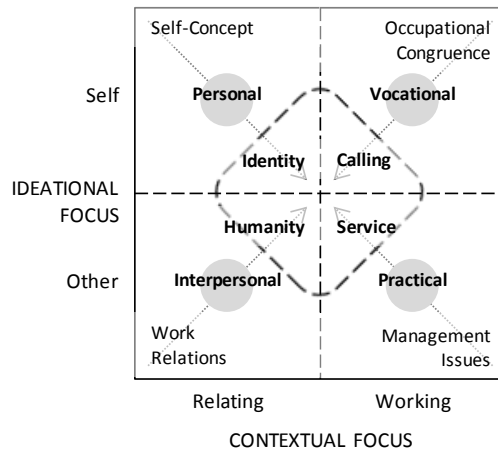## Figure B.3. Integral Theory and the Workplace Integral Model

a) Wilber's Integral Theory: All Quadrants All Levels Model

	Interior	Exterior
Individual	Subjective "I"	Objective "It"
Collective	Intersubjective "We"	Interobjective "Its"

SINGULAR-PLURAL PERSPECTIVE (vertical axis)

INSIDE-OUTSIDE PERSPECTIVE (horizontal axis)

a) Wilber's Integral Theory: All Quadrants All Levels Model

b) Wilber's Integral Theory: Integral Methodological Pluralism

	Interior	Exterior
Individual	Structuralism / Phenomenology	Empiricism / Autopoiesis (e.g., cognitive sciences)
Collective	Hermeneutics / Ethnomethodology	Social Autopoiesis / Systems Theory

SINGULAR-PLURAL PERSPECTIVE

INSIDE-OUTSIDE PERSPECTIVE

b) Wilber's Integral Theory: Integral Methodological Pluralism (first- and third-person perspectives)

c) Workplace Integral Model

	Relating	Working
Self	Self-Concept / **Personal**	Occupational Congruence / **Vocational**
Other	**Interpersonal** / Work Relations	**Practical** / Management Issues

IDEATIONAL FOCUS

CONTEXTUAL FOCUS

c) Workplace Integral Model: Four Types of Workplace Situations (first- and third-person perspectives)

d) Workplace Integral Model: Modules and Levels

	Relating	Working
Self	Self-Concept / **Personal** — **Identity**	Occupational Congruence / **Vocational** — **Calling**
Other	**Humanity** / **Interpersonal** / Work Relations	**Service** / **Practical** / Management Issues

IDEATIONAL FOCUS

CONTEXTUAL FOCUS

d) Workplace Integral Model: Modules and Levels (first-person, third-person, and religio-spiritual perspectives)

Note. Based on Wilber, 2000a, 2000b, 2006; Wilber, Patten, & Leonard, 2008; Esbjörn-Hargens, 2010.
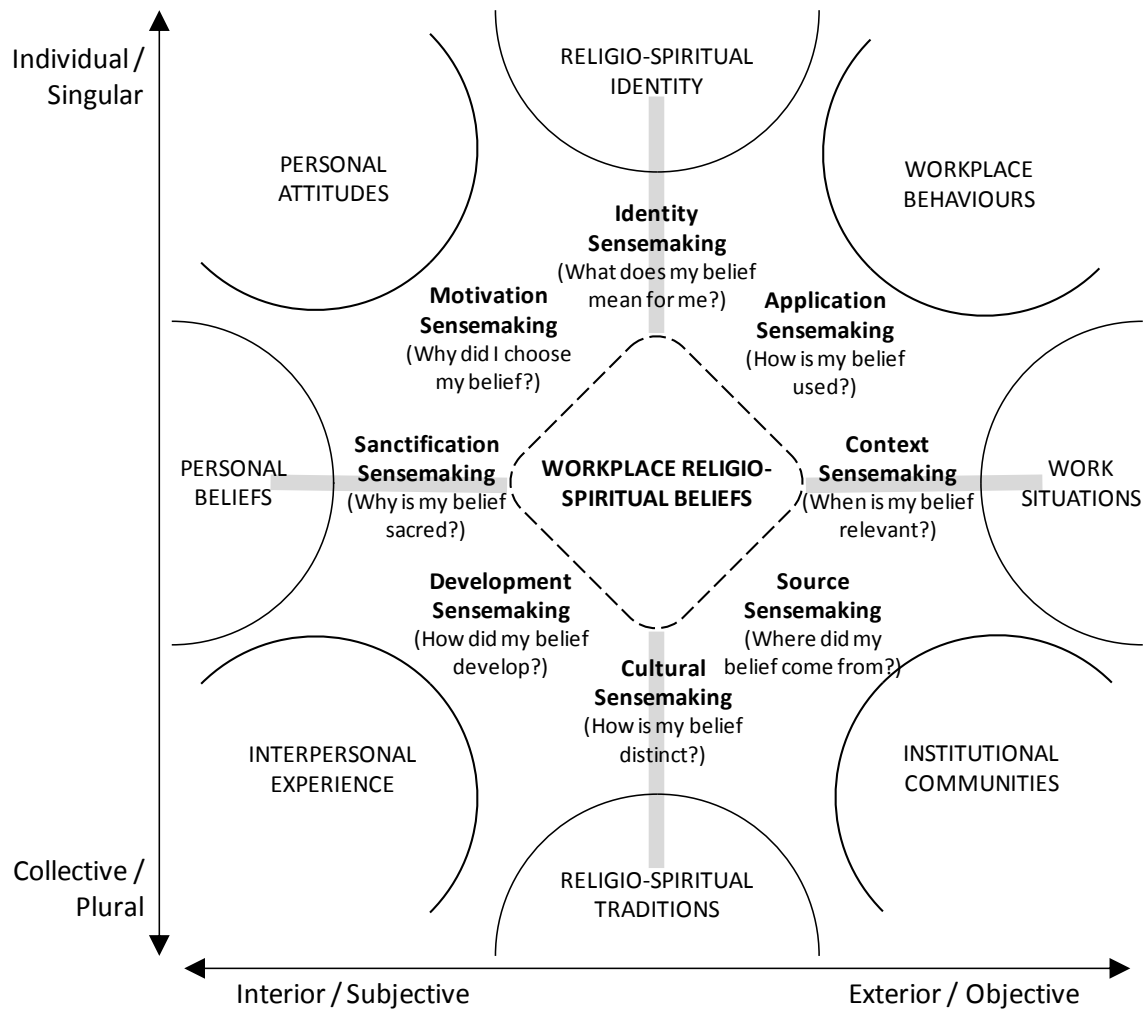
Figure E.1. Religio-Spiritual Sense-Making Circumplex

Individual /
Singular

RELIGIO-SPIRITUAL
IDENTITY

PERSONAL
ATTITUDES

WORKPLACE
BEHAVIOURS

**Identity
Sensemaking**
(What does my belief
mean for me?)

**Motivation
Sensemaking**
(Why did I choose
my belief?)

**Application
Sensemaking**
(How is my belief
used?)

PERSONAL
BELIEFS

**Sanctification
Sensemaking**
(Why is my belief
sacred?)

**WORKPLACE RELIGIO-
SPIRITUAL BELIEFS**

**Context
Sensemaking**
(When is my belief
relevant?)

WORK
SITUATIONS

**Development
Sensemaking**
(How did my belief
develop?)

**Source
Sensemaking**
(Where did my
belief come from?)

**Cultural
Sensemaking**
(How is my belief
distinct?)

INTERPERSONAL
EXPERIENCE

INSTITUTIONAL
COMMUNITIES

Collective /
Plural

RELIGIO-SPIRITUAL
TRADITIONS

Interior / Subjective   Exterior / Objective

Exhibit A: Identity Vignette

Maryam (Muslim)

I don't consider myself a conservative or strict Muslim. My parents raised me in a more mystical sect of Islam, and they were always proud of their religious heritage because as an ethnic group we have typically been on the fringes of the wider Muslim community.[1] I learned to love my religion through the practice of prayer and reflection.[2] Good accountants are hard to come by in smaller companies, and I got my job after my department head invited me to a hasty interview to replace a staff person who left suddenly. I had been out of work while raising my five kids, and then went back to school to upgrade before going back on the job market.[3]

The owner and senior employees of the company were Jewish, and most of them shared conservative habits such as keeping religious holidays. They were decent people, involved in community work and giving quite a bit to community charities. Only after being hired did they realize that I was Muslim. Even though I didn't wear a hijab, my children went to a Muslim school and I observed a few holidays. I would sometimes get remarks and actions that I felt were targeted at me. I was told, "Are you a real Muslim? You don't wear a hijab or pray. We don't want clients to see hijabs around here anyway." I got questioned by an internal client about whether I could finish several demanding files during Ramadan. Alluding in part to a potential drain on their benefit plan, one colleague probed me about why Muslims like me have so many kids: "Looks like you're trying to take over the world." A higher-ranked client in another department once complained about me to my supervisor for disregarding and disrespecting her needs, when in fact I think she felt threatened about the quality of my work and the major changes I was carrying out to deal with the lack of financial accountability among departments.[4]

Undoubtedly it caused me worry to think that I didn't really belong in the company, even though I was proud of my work and was accomplishing quite a bit for them. I would get discouraged by people who would initially treat me nicely but in the end would backstab or distance themselves from me. I thought I had the respect of my department head and I took my concerns to her, but I should have realized that she could do little because she had to appease her colleagues. I wasn't entirely comfortable with participating in company-sponsored community events because they supported Jewish charities, and after much prayer and holding back, I eventually told the donation committee chair about my hesitation.[5]

I never considered leaving the company because my faith taught me to believe that everyone

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[1] Source-relations sense-making

[2] Development-devotion sense-making

[3] Character introduction

[4] Situation details

[5] Emotional and behaviour responses

should co-exist with others peaceably. There should a basic level of self-respect and liberty to be who you are without being mistreated.[6] Since I'm already singled out as different, I feel an urge to represent my faith well. Sometimes I want to act "more" Muslim by being stricter with my dress and conduct, but then I realize it's not about pushing things into people's faces all the time.[7] I remind myself instead that this is all a test for my own growth, and that God is behind me especially when I'm going through rough times.[8] I try to look at the bright side of things, recognizing that I have a pretty good job thanks to his providence, and that Muslim witnesses in the past had much greater faith and of suffered much more than me.[9]

In life you can't really get away from feeling uncomfortable or mistreated for being different, but my beliefs are there to get me through it. That's just how flawed humans are, especially when we're all divided by skin colour, culture, and especially religion.[10] Some people just don't get the idea of focusing on holy things in your life like halal food or Friday prayers, but my religion requires that we bring a spiritual mindset into our work day.[11] Beliefs about things like observances are important because they teach me to be a true Muslim in all parts of my life.[12] I've learned that my life principles come not just from the mosque but from somewhere deeper, where God has given me something important worth living for.[13] This way, certain beliefs and practices from my religion broaden out into other areas of my life where it makes sense to use them, rather than just being ancient stories and ideas I can't identify with.[14]

Living out my beliefs allows me to feel like God can I are working together, like companions on a journey.[15] I realize that doesn't mean I need to express my values all the time. I'm always going to be who I am, and so there are just right times and wrong times to show it, so it comes across in a good way.[16] In the end the work itself doesn't bring much to my life, and if I stop and think about it, there's a lot of things in my life that I'm confused about. But if I work my faith into

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[6] Freedom fortifying beliefs (personal/identity)

[7] Observance fortifying beliefs (personal/identity)

[8] Dependence reframing beliefs (personal/identity)

[9] Mindset reframing beliefs (personal/identity)

[10] Context-alienation sense-making (personal)

[11] Context-observance sense-making (personal)

[12] Sanctification-requirement sense-making (personal)

[13] Sanctification-significance sense-making (personal)

[14] Cultural-extension sense-making

[15] Identity-connection sense-making (personal)

[16] Identity-restraint sense-making (personal)

my life so that it's a natural part of me,[17] then doing things in Allah's name makes each day feel that much more centred and enriched. Somehow, life is not so complex anymore.[18]

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[17] Application-fluidity sense-making

[18] Motivation-benefit sense-making

Exhibit B: Humanity Vignette

Sandeep (Sikh)

I was raised Sikh from childhood and learned about the faith with my family from the temple community back in my home country.[19] My dad was a role model of hard work and perseverance, while being a very decent person and helping out with the running of the temple. Living around him and being part of the community really helped me to absorb and incorporate my beliefs into my way of life.[20] After we immigrated just before entering university, my family got involved again in the local neighbourhood, and I got an engineering degree and started an IT career. After a few entry-level jobs I ended up becoming an IT manager in the corporate services branch of the government.[21]

Because it was a unionized public service operation, the environment suffered from lack of discipline and frequent turnover. Those who found the work uninspiring and bureaucratic moved on, while others who played politics took advantage of iron-clad benefits and comfortable working conditions. One of my clients was a strong-minded older woman who had a certain attitude, did not have a lot of sympathy for a newer person like me who was also a family man and involved in the community. She was selective as to who she would treat well, and would only be responsive to people whom she needed help from but not others needing something from her. For those she considered beneath her she would go into a simmering rage whenever her opinion was questioned. She gave my team a very bad evaluation of our work, which ended up thwarting a promotion that I had hoped for. I didn't agree with her choice of social activities, such as going to bars after hours, and I was disturbed when she didn't want to accept someone into her department who was openly gay. It was someone whom I had sacrificed a lot of time to train unsuccessfully and who I knew would be a lot better off working in project management with her rather than doing very mediocre software development with me.[22]

Some days while working there I would drift between mild distaste for people and outright irritation over the kinds of nonsense I was witnessing. I would give in to the prevailing attitudes around the office, even submitting to the blame for the bad feedback we were getting. At other times I would delicately speak up to people higher up about the bad behaviour and try to move them to a level of consensus about treating each other better in the office. I sympathized with others who were affected negatively and tried to help them. I felt the need to build rapport with them because I could at least trust them and get advice and encouragement when I really

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[19] Source-community sense-making

[20] Development-integration sense-making

[21] Character introduction

[22] Situational details

needed it myself. In the end, I had to let things go of my grievances because avoiding relations with people wasn't doing me any good.[23]

After struggling for a while, I came to believe that this was not merely misfortune but a circumstance where I could strive to be a better person and become more in tune with divine wisdom. It was more than just about staying away from intoxicants, even though I knew that indulgences like that would prevent me from realizing the divine fully in my life.[24] By letting go of grudges and being kindhearted with people, by disciplining myself to keep giving, somehow things would change in my relationships and inside myself too. I had to trust that treating people with high regard would do something to smooth all the friction that we had to cope with.[25] I committed to all this because I expect more from people. We all come from the same source and have a divine spark that inspires us to be free to live based on what's true and eternal, not relying on illusions and crutches. Once we are free, we are can attain all that is divinely good and pure.[26] I believe that we're ultimately connected in some way, part of the same divine family, and we need to treat each other that way. If we cherish it enough, our souls can unite whenever we come together to do something meaningful.[27]

Beliefs about getting along are important because our egos make quarrelsome situations an unfortunate part of work experiences.[28] Yet when tough times do arise, exercising of those beliefs helps us to get stronger and wiser, to deal with those blemishes that keep us from accepting our true self.[29] These views show us that there's something very unspiritual about perpetuating wars that rage in our souls or battlefields and also in our workplaces, where people are vulnerable and unequal, and there isn't the serenity and empathy we long for.[30] We don't have these lofty ideals to just appease people or avoid unpleasant interactions, but because people are valuable in and of themselves.[31] On the whole, our closest beliefs are about what humans can do—how we can live out our beliefs, in addition to reading about who God is or what the afterlife is like in our sacred writings.[32]

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[23] Emotional and behaviour responses

[24] Character-forging beliefs (interpersonal/humanity)

[25] Generosity-forging beliefs (interpersonal/humanity)

[26] Goodness-affirming beliefs (interpersonal/humanity)

[27] Kinship-affirming beliefs (interpersonal/humanity)

[28] Context-conflict sense-making (interpersonal)

[29] Context-growth sense-making (interpersonal)

[30] Sanctification-peace sense-making (interpersonal)

[31] Sanctification-people sense-making (interpersonal)

[32] Cultural-action sense-making

I put a priority on coming together with others. We can try to be nice just to get our way, or we can appreciate each other as real people, knowing each other as we really are.[33] The way I see being gracious is that my actions and words should come from the heart. Being true to that will always be better in the end, and who I am inside doesn't have to change, no matter what role I play.[34] After everything is said and done, all that I have left in the end is my relationships, and so if I have to choose between that and some personal or material benefit, I have to put relationships first.[35] If I truly stick to these kinds of principles, then I still have to figure out what that means for me now when I start using it, especially when it seems like I'm contradicting other rules that seem important.[36]

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[33] Identity-humanness sense-making (interpersonal)

[34] Identity-authenticity sense-making (interpersonal)

[35] Motivation-relationship sense-making

[36] Application-interpretation sense-making

Exhibit C: Calling Vignette

Connie (Christian)

I became a Christian later in life during college and didn't think much about my faith while I worked for my uncle in a family restaurant business. I learned mostly by reading, since my church was more of a social community than one where there was a lot of teaching.[37] At church, people would talk about going on humanitarian trips and special pilgrimages to holy places but I was never into that. Instead I liked to be active in various sports and to try new things, which wouldn't always work well with my boyfriends who wanted more of a devoted homemaking wife or my girlfriends who were mainly into catching guys and settling down.[38]

In the industry, the restaurant business has been changing to adapt to the tastes of health-conscious millennials and my uncle was basically content to run the business as-is until retirement. Moreover, the neighbourhood was changing and we didn't seem to be adapting to the gentrification happening around us. The restaurant was a fairly large ethnic establishment, and although I had ideas of how to improve the business I always risked getting caught up in politics with my uncle, whose children I wanted to stay good friends with. My uncle's family didn't have much vision or creativity, and tended to only hire people of the same ethnic group and religion. They would complain at things I wasn't good at, like food preparation, even though I never wanted to be a chef. The relatively low pay would have been fine without the pickiness of my relatives. Also not much was being done to help some of the staff who were obviously suffering in their job due to health issues but couldn't leave because they were dependent on it. Also opening on weekends, particularly Sunday, wasn't great for my spiritual or social life.[39]

I became increasingly unsettled about being employed more because I was the daughter of the owner's sister than for my skills and ideas. Times when I made proposals to my uncle made me feel more embarrassed than proud of my ideas, even though I thought they were pretty good ones. Sometimes I would work extra hard to stand out, while feeling guilty that I was looking for jobs without anyone knowing. I didn't want to find just any job as it would look to others and to my own conscience that I was just running away, but at the same time I wanted to feel a greater sense of passion for what I was doing with my life. I spend a lot of time mulling over my next step and asked some of my friends who owned businesses themselves. I figured out that this was a big spiritual decision for me too, and that not knowing the future meant that I had to start drawing from things I had learned about God and what he could do for me. I decided to start my own restaurant, serving raw and fresh food selections that offered more in terms of vegetarian and sustainable options for the ethnic group that I come from. It was really tough at first because restaurant start-ups are notoriously risky, but I had always believed in taking risks and

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[37] Source-learning sense-making

[38] Character introduction

[39] Situation details

enjoying life to the full, something I wanted to restore back into my life. I went to the banks to look for a loan, arguing that ethnic entrepreneurs are not being supported enough. I wrestled with leaving my cousins to run the restaurant, since we were so close. I had little assets of my own and my parents didn't support my business idea. With the change, some of my uncle's staff confided that they wanted join me and I decided to take them because I knew about their personal problems and that could treat them a lot better.[40]

The step to start planning my new restaurant came from the belief that my unhappiness was not due to lack of the right things in my life, but the lack of awareness inside of me that was preventing me from overcoming things that were blocking me and making me dissatisfied with life in general. Before I decided to take a leap of faith, I took the time to be sure—spending time to meditate on what was truly meaningful of all the busy things I was doing.[41] I believed that God was part of the whole project, not just helping me with this and that, but going with me every step. I could trust him to create a beautiful thing out of my business just as he has done amazing things in the world.[42] Other people may have aspirations work for churches or charities, but I knew I had a God-given talent for bringing life to the party and my goal in life was to build a fabulous business with a team of people whom I trusted like family. I could tell that this was more than just my idea when I was approved to receive the full amount of what I wanted as a loan, and when my staff would tell me that they were a lot happier working for me, even those who are not of the same ethnic group or religion.[43] Even with the obstacles, somehow I always knew that if I prayed to give things over to God and stuck with it, things would be fine, and that I could look forward to being closer to God in the process.[44] There's no way I can change the world—sometimes I can't even change myself—but by doing my part, taking on my obligation to be upright before God and others, in small ways I will be doing the spiritual thing, caring for others and giving back to the community.[45] This is my duty, to stick to what my faith community has taught, because somehow it all comes full circle—what goes around comes around—and in the end I want to be on the right side of the heavenly gates.[46]

They say life is a journey. I need to believe in something about my future, because embarking on that journey is really uncertain and will end up having huge consequences. Otherwise I'll be stuck being miserable and end up nowhere.[47] Life is bad sometimes and my beliefs teach me to

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[40] Emotional and behavioural responses

[41] Enlightenment confirming beliefs (vocational/calling)

[42] Creator confirming beliefs (vocational/calling)

[43] Vocation confirming beliefs (vocational/calling)

[44] Reward clarifying beliefs (vocational/calling)

[45] Accountability clarifying beliefs (vocational/calling)

[46] Duty clarifying beliefs (vocational/calling)

[47] Context implication sense-making (vocational)

discern the next step, they don't make everything right.[48] It may seem strange to assume that starting a restaurant would be a spiritual experience but thinking about the food we eat and how I treat staff makes me feel more connected with what's going on in the world, and now I also understand the meaning of what other entrepreneurs and environmentalists are trying to do.[49] While I'm not rich and successful yet, I feel what I'm doing will have some sort of lasting impact, even if it is just on the lives of those around me.[50] Applying religion out in the public should result in welcoming people regardless of where they come from. In principle, a business with progressive values should not be a closed community like some churches.[51]

I hope my staff and customers will remember me as someone who really believed in her mission deep down in her heart, not just to beat the competition or be well known.[52] When they look back they'll see that my work was consistent with my values and I showed a level of faithfulness to my craft.[53] Restaurant work is messy, and so is working with people. But somehow there's something very spiritual about having faults and still embracing the lifelong goal to become more human.[54] I think that's where real work is done, in knowing how to bridge the gap between what is and what could be. Thinking higher thoughts helps me to focus on doing things differently so they can also be done better, and hopefully I can also become a better leader in the process.[55]

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[48] Context guidance sense-making (vocational)

[49] Sanctification interconnection sense-making (vocational)

[50] Sanctification value sense-making (vocational)

[51] Cultural-inclusion sense-making

[52] Identity-meaning sense-making (vocational)

[53] Identity-integrity sense-making (vocational)

[54] Application-imperfection sense-making

[55] Motivation-effectiveness sense-making

Exhibit D: Service Vignette

Harish (Hindu)

I was born locally to a Hindu family that had immigrated before I was born. I found that many of the beliefs I learned were coming from a variety of sources, including my family, my religious community, and also society in general, which is very rights based but is also absorbing some Eastern views.[56] I've always been the type of person who learns through the difficulties and dilemmas he faces.[57] Perhaps that's why in my telecom career, I tended to learn a lot from my mistakes, especially since the work was fast-paced and ever-changing. I work in the telemarketing sales division, responsible for acquiring and upgrading customers to our home telephone subscription plans.[58]

Recently I was given the opportunity to revisit our contracts with telemarketing contractors who do the calling for us. I was given the goal to make the operation more profitable from the point of view of the net worth of the customer. One indicator was the growing number of delinquent accounts that were originally acquired through telemarketing. One segment of customers that had slipped through the cracks was the people who tended to be reachable at home because they were elderly and homebound, or who had mental or other social issues. This often made them vulnerable to hard selling and signing on to plans they couldn't keep track of or afford the funds for. I took the time to investigate and even talked to some of the customers in distress, which exposed me to quite a few disturbing stories. As the time came to renegotiate contracts, I proposed a policy change that would penalize vendors for various types of delinquent accounts, basically making them financially responsible for the debts of customers who showed very quickly they were unable to pay, including those in the vulnerable category. There was debate about defining what "vulnerable" meant, and working against me was a competing view of sales that basically said that our job is to promote the product, maximize subscriptions, and not take responsibility for the actual circumstances of the customer. They tended to believe that delinquent accounts were due to irresponsible and deceptive customers, whereas I was seeing that the callers lacked the ability to discern what customers really needed and could afford. I talked to the legal department and the ethics officer, who both had different views. I also had targets to meet and I was starting to get worried about my job, since my performance was up for review. I had to appeal to directors higher up and the proposal was getting mired in bureaucracy and broken communication. I also had to consider whether to let go of a staff that was underperforming, and I had to admit that I also didn't quite like his personal morals and his response to my tightening up the accountability of our sales methods.[59]

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[56] Source-society sense-making

[57] Development-experience sense-making

[58] Character introduction

[59] Situational details

It was enticing to go with the flow on the one hand and to impose my agenda on the other, and I wrestled with the best way forward in a no-win situation. Obviously I wasn't satisfied with the prevailing unsympathetic attitude toward customers, but I couldn't always control how telemarketing reps dealt with each customer. Part of the reason I got into sales was an identification with customers and an interest in satisfying their needs, but I got disturbed when people couldn't exercise common sense when it came to decent conduct. I tried to be up front with the vendors about our challenges. Even though it wasn't my job, I took it upon myself to call some of the vulnerable customers to sort out their debt situation. I even dealt with the salesperson who was responsible, sometimes asking for their removal.[60]

My approach came down to a belief that people have eternal value and need to be respected to choose for themselves without being coerced unfairly. The bottom line is to not to hurt anyone, especially if I wouldn't want to be treated that way in their situation. I believe that I need to consider what people are going through, help them when I can, and not allow the system to label them simply as "delinquent" or "bad" customers.[61] I'm not only helping them but I'm giving back to the community through my work. After all, there are sacred laws against theft and dishonesty that are not hard to apply in situations where people are pressured or misled.[62] If there is a God out there, he or she knows what's going on and probably cares about these people more than my company does. Given the sad stories I'm sure God won't let the decision-makers get away with it in the end. I feel better knowing that I tried and can hold up my head in front of him or her one day.[63] The problem is that we don't believe that we're all of one essence. There is only one God, one existence, and we are part of it, yet we betray this when we mistreat each other. In a way you could say that we still have relationships with the people we don't know or won't see again. There's a ripple effect that will come back to us one day, or in another life, because that's how the universe works.[64]

These issues jumped out at me because I remember family and relatives being badly scammed by telemarketers[65] and now I have the opportunity and ability to do something about it where the moral implications of the options are fairly stark.[66] It's also apparent that the beliefs I was taught applied in this situation, especially when there were people there who were suffering and needed others to do more than their selfish selves normally would.[67] My spiritual views are not

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[60] Emotional and behavioural responses

[61] People-valuing beliefs (practical/service)

[62] Community-valuing beliefs (practical/service)

[63] Conscience-upholding beliefs (practical/service)

[64] Causality-upholding beliefs (practical/service)

[65] Context-resonance sense-making (practical)

[66] Context-discretion sense-making (practical)

[67] Context-exception sense-making (practical)

about following rules, but learning to sympathize with what others are going through[68] and gaining the perspective and encouragement to do the right thing.[69] More than that, these beliefs call for a level of altruism where there are no strings attached,[70] recognizing that religious, racial, or national divisions are superficial human ideas. Collectively we share the same human existence and experience.[71] The doing is really difficult. I can be a good Hindu by strictly following rules and rituals, but the values I bring into my work have certain emphases and outcomes that are hard to predict when I apply them.[72]

There are the day-to-day duties of my job, but my job description only goes so far. They don't tell me what kind of human I should be beyond regular responsibilities, and when and how I should go about being that.[73] Eventually I don't want to feel like I have a split personality. My beliefs should be included in every part of my life.[74] Still, I need to weigh the set of moral principles that apply to the situation and make judgments on how to prioritize them,[75] but that's different from being hypocritical or double-minded. I need to be able to face myself in the mirror for everything I've done, and understanding my beliefs deeply helps me to keep myself together when I face dilemmas.[76] I want to model before others what a good Hindu is,[77] better than someone who just goes to temple and isn't thoughtful about everyday life. Modeling means being serious about evaluating the consequences. More than following rules, it's about caring enough about how my beliefs work out when I get around to applying them.[78]

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[68] Sanctification-empathy sense-making (practical)

[69] Sanctification-enablement sense-making (practical)

[70] Sanctification-sacrifice sense-making (practical)

[71] Sanctification-humanity sense-making (practical)

[72] Cultural-adaptation sense-making

[73] Identity-extraprofessional sense-making (practical)

[74] Identity-integration sense-making (practical)

[75] Identity-negotiation sense-making (practical)

[76] Identity-self-respect sense-making (practical)

[77] Motivation-expression sense-making

[78] Application-contextualization sense-making

Appendix A: Interview Guide

Beliefs that Matter

Conventions in this guide (Version G)

Italics are for objectives or study-related issues.
ALL CAPS ARE INSTRUCTIONS TO THE RESEARCHER.
ALL CAPS UNDERLINED ARE REFERENCES TO OTHER SECTIONS.
Normal case is for questions and comments.

Note: Since this is a guide, not a script, the reseacher may adjust or omit questions as long as the objectives of each section are met. Times are provided as estimates only.

Discussion time (estimated): 90 minutes

PRE-INTERVIEW SCREENING QUESTIONS (by e-mail)

If possible, could I ask a few questions about you first? All questions are optional, and they help me ensure that there is good representation in my study from various groups. Any answers you provide will be copied to a password-protected file and your e-mail message will be permanently deleted.

1) What kind of work do you do?
2) What kind of organization do you work for, and is it nonprofit or for-profit?
3) Are you or have you ever been a religious professional, missionary, researcher, or professor, etc.?
4) Is your work full-time, part-time, or volunteer?
5) How many years have you been employed (consider one year of part-time as half a year)?
6) If you consider yourself to be religious or spiritual, which faith tradition (i.e., religious group, spiritual movement) do you consider yourself to be part of?
7) (If applicable) Do you consider yourself to be a committed or active member of your faith tradition?
8) (If applicable) How many years have you been a committed or active member of your faith tradition?
9) (If applicable) By your own assessment, how much religious training or teaching have you had regarding the beliefs and practices of your tradition?
10) What is your approximate age (a rough range is fine, like, 30-39)?

PRE-INTERVIEW INFORMATION REQUESTS (for participants pre-screened as religious/spiritual or from faith-based organizations, by e-mail)

[PARTICIPANTS PRE-SCREENED AS RELIGIOUS/SPIRITUAL]

If applicable, it would also be helpful to obtain from you information about your faith background. Can you provide a copy of the statement of faith or values statement that your religious/spiritual community adheres to? If convenient, referring me to a website or bringing the information to the interview would be adequate. [ORGANIZATION INFORMATION]

[PARTICIPANTS FROM FAITH-BASED WORKPLACES]

Also, it would be helpful to obtain from you information about your organization's faith background. Can you provide a copy of the statement of faith, organizational mission, or core value statements that your organization adheres to? Referring me to a website or bringing the information to the interview would be adequate. [ORGANIZATION INFORMATION]

INTRODUCTION (10 min.)

Objective: To introduce the researcher, ease the informant into talking, do final screening (if not done already), obtain consent from the informant (if not done already), and to open the general subject of beliefs.

- ▶ PROVIDE A COPY OF THE INFORMATION LETTER AND CONSENT FORM.
- ▶ INVITE THE INFORMANT TO READ THE FORM, ASK QUESTIONS, AND SIGN THE FORM.
- ▶ INTRODUCE THE RESEARCHER: RELIGIOUS AFFILIATION, BACKGROUND IN FAITH-BASED NONPROFITS, INTEREST IN OTHER CULTURES AND FAITHS, TRAINING IN COMPARATIVE RELIGION.
- ▶ AFFIRM THAT THE RESEARCHER WOULD LIKE THE INFORMANT TO FEEL COMFORTABLE TO TALK ABOUT HIS/HER WORK, BELIEFS, AND FAITH (IF ANY).
- ▶ CONFIRM THAT RESPONSES WILL BE CONFIDENTIAL.
- ▶ REQUEST THAT ANY NAMES OR SENSITIVE INFORMATION ABOUT CLIENTS OR OTHER COLLEAGUES CAN BE LEFT OUT.
- ▶ [PARTICIPANTS PRE-SCREENED AS RELIGIOUS/SPIRITUAL] CONFIRM THAT OTHERS FROM THE SAME FAITH IN OTHER ORGANIZATIONS WILL BE INTERVIEWED TO ENSURE ANONYMITY.
- ▶ LET INFORMANT KNOW THAT QUESTIONS MAY BE DIFFICULT, TO TAKE TIME TO THINK, AND TO ASK QUESTIONS WHENEVER NEEDED.

❑ How did you come to work for [organization]?

- ▶ PROBE: FACTORS IN DECIDING TO WORK FOR THIS FAITH-BASED/SECULAR ORGANIZATION, HOW LONG HE/SHE HAS WORKED HERE, NAMES OF PREVIOUS ORGANIZATIONS.
- ▶ REMEMBER THESE COMMENTS AS PROBES FOR CHALLENGING SITUATIONS [CAREER PATH].

❑ [OPTIONAL] Tell me about the type of work you do. What makes your job challenging?

- ▶ PROBE: ASK ABOUT ROLES, ATTITUDES, OR BEHAVIOURS THAT DISTINGUISH THE ROLE FROM OTHERS.

▸ REMEMBER THESE COMMENTS AS PROBES FOR <u>BELIEF COMPARISONS</u> <mark>[JOB UNIQUENESS]</mark>.

[FOR FAITH-BASED WORKPLACES OR PARTICIPANTS PRE-SCREENED AS RELIGIOUS/SPIRITUAL]

❐ Could you tell me briefly about your religious or spiritual background? What would you call yourself in terms of your religious or spiritual affiliation?

▸ PROMPT: ASK FOR A SHORT RELIGIOUS OR SPIRITUAL HISTORY.
▸ PROBE: ASK FOR MEANINGS OF RELIGIOUS TERMS IF NECESSARY.
▸ PROBE: ASK FOR THEIR ASSESSMENT OF THEIR OWN COMMITMENT OR MATURITY.
▸ PROBE: ASK ABOUT HOW THEY PRACTICE THEIR FAITH.
▸ REMEMBER THESE COMMENTS AS PROBES ABOUT <u>BELIEF COMPARISONS</u> <mark>[RELIGIOUS BACKGROUND]</mark>.

❐ Some refer to the creator of the universe as "God." How would you like me to refer to your idea of "God"?

In general I'm interested in what you think about at work, not necessarily just what you've been taught to believe, although these may be important as well.

[FOR ALL PARTICIPANTS]

Before we talk more about your specific beliefs, I am talking about any beliefs, which could include spiritual or religious beliefs. And this includes statements about:

1) what you think is true about yourself, others, or the way the world works;
2) what you think about who you are and what is important in life;
3) how you think things should be, or how you expect things to work out; and generally
4) what ideas or assumptions are leading you decide or judge things the way you do.

CHALLENGING SITUATIONS (15 min.)

Objective: To identify the challenging or important situations that, due to their salience and cognitive activation, are likely memorable and prone to the activation of beliefs.

I'd like to turn to talking about your experiences of work, and these may include experiences from previous jobs.

❐ Can you briefly tell me about any challenging or important situations that you've faced at work where you had to think about the situation more than you usually do? Perhaps take a minute to tell me about each one.

▸ PROMPT: ASK FOR OTHER EXPERIENCES UNTIL INFORMANT IS MORE COMFORTABLE WITH RECALLING MULTIPLE EXPERIENCES. PROMPT: ASK THE QUESTION IN ANOTHER WAY UNTIL AT LEAST 3 TO 4 EXPERIENCES ARE DESCRIBED.

- ▶ PROBE: ASK ABOUT THE NATURE OF DIFFICULTIES AND THE MEANING OF WORDS USED TO DESCRIBE THEM.
- ▶ PROBE: DRAW FROM PRIOR INFORMATION ABOUT **CAREER PATH** OR **JOB UNIQUENESS**. GIVE MORE TIME IF NEEDED.
- ▶ REMEMBER THESE COMMENTS AS PROBES FOR <u>BELIEFS AND SENSE-MAKING/RELIGIOUS IDENTITY</u> <mark>[CHALLENGING SITUATIONS]</mark>.

[ALTERNATIVE QUESTIONS]

❐ Have you had any thought-provoking or memorable situations where you had to stop and think about what you believe?

❐ In your work or career, can you think of any decisions, relationships, or encounters that caused you to reflect on who you are, what you stand for, or what you value?

❐ Let me ask you to consider a few categories of experiences to help jog your memory. How about: a) career considerations or adjustments to change; b) interpersonal or leadership challenges, where you are relating to or influencing others; c) administrative, technical, or policy decisions; or d) ethical dilemmas?

BELIEFS AND SENSE-MAKING (20 min.)

Objective: To identify the types of religious or spiritual beliefs that are salient in the workplace, and engage in a process of exploration into the meaning and origins of their beliefs.

❐ Regarding one of these situations [name the situation], what beliefs did you think about during that experience?

- ▶ PROMPT: IF EXPRESSED BELIEFS ARE OF ONE TYPE, ASK ABOUT OTHER TYPES.
- ▶ PROMPT: DRAW FROM PRIOR INFORMATION ABOUT **CHALLENGING SITUATIONS**.
- ▶ PROBE: ASK ABOUT SIGNIFICANCE AND IMPLICATION OF THE BELIEFS.
- ▶ REMEMBER THESE COMMENTS AS PROBES FOR <u>BELIEF COMPARISONS</u> <mark>[GENERAL BELIEFS]</mark>.

❐ How about another experience [name the experience]? Can you tell me what beliefs came to mind during this experience?

- ▶ PROMPT: WORK THROUGH ALL DETAILED EXPERIENCES AS PRACTICAL.

❐ Thinking about the beliefs that you described to me, would you say that any were religious or spiritual in nature?

- ▶ PROMPT: ASK FOR ANY OTHER RELIGIOUS OR SPIRITUAL BELIEFS UNTIL ALL ARE REVEALED.
- ▶ PROBE: ASK ABOUT ANY BELIEFS THAT APPEAR TO BE RELIGIOUS/SPIRITUAL IN ESSENCE, I.E., RELATE TO ULTIMATE QUESTIONS OR TRANSCENDENT REALITIES.

▶ REMEMBER THESE COMMENTS AS PROBES FOR <u>BELIEF COMPARISONS</u> <mark>[RELIGIO-SPIRITUAL BELIEFS]</mark>.

[FOR PARTICIPANTS WHO IDENTIFY SPIRITUAL/RELIGIOUS BELIEFS]

☐ What do you think [God] was thinking as you were going through that experience?

    ▶ PROBE: ASK ABOUT WHAT GOD WAS FEELING.
    ▶ PROBE: ASK ABOUT WHAT GOD WAS DOING.
    ▶ PROBE: ASK ABOUT WHAT THEIR PICTURE OF GOD LOOKED LIKE.

☐ Where would you say these religious or spiritual beliefs came from?

    ▶ PROMPT: ASK ABOUT SELECTED IMPORTANT BELIEFS DISCUSSED PREVIOUSLY.
    ▶ PROMPT: DRAW FROM PRIOR INFORMATION ABOUT **RELIGIOUS BACKGROUND**.
    ▶ PROMPT: ASK FOR ANY COMMUNITIES, RELATIONSHIPS, EXPERIENCES, TEACHERS, PARENTS, BOOKS, PHILOSOPHIES, LEADERS, THAT MAY HAVE BEEN INFLUENTIAL.
    ▶ RETURN TO TOP OF SECTION AND REPEAT THE QUESTIONS UNTIL ALL EXPERIENCES ARE DISCUSSED.

SENSE-MAKING COMPARISONS (15 min.)

Objective: To make sense of why certain beliefs relevant to the situation, what characterizes certain beliefs as religio-spiritual rather than secular, how beliefs that are manifest at work differ from those accessed in other life situations, and how they differ from institutionally promoted creedal beliefs.

[FOR PARTICIPANTS WHO IDENTIFY RELIGIOUS/SPIRITUAL BELIEFS]

☐ Thinking about those religious or spiritual beliefs that we've been discussing, how are these beliefs different than the other beliefs you talked about earlier that were more general? Why are the later ones "religious" or "spiritual" and the other ones not?

    ▶ PROBE: DRAW FROM PRIOR INFORMATION ABOUT **GENERAL BELIEFS, RELIGIOUS DEFINITION, RELIGIOUS BACKGROUND.**
    ▶ PROBE: EXPORE THE COGNITIVE ELEMENTS OF RELIGIOUSNESS, INCLUDING CULTURAL SCAFFOLDING, COUNTERINTUITIVENESS, AGENCY DETECTION OR ATTRIBUTIONS, AND STRATEGIC INFORMATION.

☐ As you are telling me about these religious or spiritual beliefs, what makes these beliefs "religious" or "spiritual" in your own mind?

    ▶ DEFINITION: ACKNOWLEDGE THAT THEY CAN SEE ANYTHING AS RELIGIOUS OR SPIRITUAL, BUT ALSO SUGGEST THAT THE DEFINITION CAN RELATE IN SOME WAY TO A SUPREME BEING, ULTIMATE QUESTIONS, OR TRANSCENDENT REALITIES.
    ▶ PROMPT: ASK THEM WHETHER THE RELIGIOUS OR SPIRITUAL BELIEFS THAT THEY MENTIONED CONFORM TO THIS DEFINITION.

▶ REMEMBER THESE COMMENTS AS PROBES FOR <u>BELIEF COMPARISONS</u> <mark>[RELIGIOUS DEFINITION]</mark>.

❒ Why do you think religious or spiritual beliefs came up in these particular situations and not others? What's the difference between these experiences and others that you've had that don't bring up religious or spiritual beliefs?

▶ PROMPT: DRAW FROM PRIOR INFORMATION ABOUT **RELIGIO-SPIRITUAL BELIEFS**.
▶ PROBE: DRAW ATTENTION TO CONTEXT (JOB OR CAREER), CHALLENGING EXPERIENCES (DECISIONS, RELATIONSHIPS, OR ENCOUNTERS), AREAS (MANAGERIAL, FINANCIAL, TECHNICAL, RELATIONAL, ETHICAL, ETC.).
▶ PROBE: DRAW FROM PRIOR INFORMATION ABOUT **CAREER PATH, JOB UNIQUENESS**.
▶ PROBE: EXPLORE THE PSYCHOLOGICAL ELEMENTS OF SALIENCE, INCLUDING AVAILABILITY, ACCESSIBILITY, APPLICABILITY, AND JUDGED USABILITY.
▶ PROBE: EXPORE THE COGNITIVE ELEMENTS OF RELIGIOUSNESS, INCLUDING CULTURAL SCAFFOLDING, COUNTERINTUITIVENESS, AGENCY DETECTION OR ATTRIBUTIONS, AND STRATEGIC INFORMATION.

[FOR PARTICIPANTS WITH FAITH COMMUNITY OR ORGANIZATION INFORMATION]

Let's look at the documents that describe the beliefs and values of your faith tradition [statement of faith]. Take your time to read through them. You may not agree with all of them, but use the document to remind yourself of the general category of traditional beliefs that are associated with your faith community.

❒ How are the religious and spiritual beliefs that you've been talking about different than the general category of traditional beliefs?

▶ PROBE: DRAW FROM PRIOR INFORMATION ABOUT **RELIGIO-SPIRITUAL BELIEFS, RETROACTIVE BELIEFS, RELIGIOUS DEFINITION, RELIGIOUS BACKGROUND**.
▶ PROMPT: ASK ABOUT SPECIFIC CATEGORIES OF BELIEFS ON THE DOCUMENTS.
▶ PROBE: ASK ABOUT HOW THE DIFFERENCES ARE REFLECTED IN DIFFERENCES IN THOUGHT PROCESS, CONCEPTUALIZATION, OR CONNECTIONS.
▶ PROBE: EXPLORE THE PSYCHOLOGICAL ELEMENTS OF SALIENCE, INCLUDING AVAILABILITY, ACCESSIBILITY, APPLICABILITY, AND JUDGED USABILITY.
▶ PROBE: EXPORE THE COGNITIVE ELEMENTS OF RELIGIOUSNESS, INCLUDING CULTURAL SCAFFOLDING, COUNTERINTUITIVENESS, AGENCY DETECTION OR ATTRIBUTIONS, AND STRATEGIC INFORMATION.

Let's look at the documents that describe the beliefs and values of your faith-based employer [statement of faith, organizational mission, core value statements]. Take your time to read through them again.

❒ You've compared your beliefs with the documents from your faith tradition, so now let's do the same for your organization's documents. How are the religious and spiritual beliefs that you've been talking about different than the ones in these documents?

- ▶ PROMPT: ASK ABOUT SPECIFIC CATEGORIES OF BELIEFS ON THE DOCUMENTS (**ORGANIZATION INFORMATION**).
- ▶ PROBE: ASK ABOUT HOW THE DIFFERENCES ARE REFLECTED IN DIFFERENCES IN THOUGHT PROCESS, CONCEPTUALIZATION, OR CONNECTIONS.
- ▶ PROBE: EXPLORE THE PSYCHOLOGICAL ELEMENTS OF SALIENCE, INCLUDING AVAILABILITY, ACCESSIBILITY, APPLICABILITY, AND JUDGED USABILITY.
- ▶ PROBE: EXPORE THE COGNITIVE ELEMENTS OF RELIGIOUSNESS, INCLUDING CULTURAL SCAFFOLDING, COUNTERINTUITIVENESS, AGENCY DETECTION OR ATTRIBUTIONS, AND STRATEGIC INFORMATION.

IDENTITY, GROUP, AND WORK BELIEFS (5 min.) [TIME PERMITTING]

Objective: To inquire about any beliefs about religious identity, the nature of work, group beliefs that originate from the self-definition of the faith community or organization, and other underlying beliefs that have not been touched upon.

[FOR PARTICIPANTS WHO IDENTIFY RELIGIOUS/SPIRITUAL BELIEFS]

❐ [OPTIONAL] You told me about religio-spiritual beliefs that come up in certain work situations. How do your religious or spiritual roles and expectations differ from the roles and expectations that come from the workplace?

- ▶ PROBE: EXPLORE COGNITIVE SCHEMA AND SCRIPTS RELATED TO RELIGIOUS IDENTITY.

❐ [OPTIONAL] Are there any beliefs that the groups that you are part of—say, your organization or your faith community—consider it very important to believe if you're to be accepted in the group?

- ▶ DEFINITION: GROUP MEANS THEIR ORGANIZATION OR THEIR FAITH COMMUNITY.
- ▶ PROMPT: IF UNCERTAIN, ASK WHETHER THERE ARE ANY BELIEFS THAT, IF NOT HELD, WOULD MAKE THE INFORMANT FEEL OUT OF PLACE IN HIS/HER ORGANIZATION OR FAITH COMMUNITY.
- ▶ PROBE: ASK IF THERE ARE ANY BELIEFS THAT THEY HAD TO TAKE SINCE THEY STARTED WORKING HERE.
- ▶ PROBE: ASK HOW THESE BELIEFS COMPARE WITH BELIEFS PREVIOUSLY DISCUSSED.

❐ [OPTIONAL] I'd like to talk about beliefs that you hold about work itself, not about your work, but about what work is in your view. Do you have beliefs relate specifically to work?

- ▶ PROBE: IF ANSWER IS BRIEF, ASK INFORMANT ABOUT THE PURPOSE OF WORK, THE IMPORTANCE OF WORK, OBLIGATIONS IN WORK, HOW WORK IS TO BE DONE, WHAT KIND OF WORK IS VALUABLE, ETC.
- ▶ PROBE: ASK HOW THESE BELIEFS COMPARE WITH BELIEFS PREVIOUSLY DISCUSSED.

❑ [OPTIONAL] Now that you've had a chance to reflect on beliefs from several viewpoints, are there any beliefs that you would like to add to those that you consider most important to you?

    ▶ PROBE: ASK HOW THESE BELIEFS COMPARE WITH BELIEFS PREVIOUSLY DISCUSSED.

[FOR ALL PARTICIPANTS]

❑ Regarding those beliefs that you talked about before, are there ways that your work environment encourages or supports the expression of those beliefs?

    ▶ PROBE: DRAW FROM PRIOR INFORMATION ABOUT **RELIGIO-SPIRITUAL BELIEFS**.

❑ Are there ways that your work environment restrains or opposes the expression of those beliefs?

    ▶ PROBE: DRAW FROM PRIOR INFORMATION ABOUT **RELIGIO-SPIRITUAL BELIEFS**.

FINAL COMMENTS (5 min.)

Objective: To allow informants to voice remaining concerns or comments and to achieve closure.

[FOR PARTICIPANTS PRE-SCREENED AS RELIGIOUS/SPIRITUAL]

❑ [OPTIONAL] As someone who understands your religious/spiritual tradition well, would you recommend any books or readings that would help someone like me understand your beliefs better?

[FOR ALL PARTICIPANTS]

Thank you very much for participating in this study.

❑ How did you feel about the interview, and are there any ways that I could have improved my approach?

    ▶ ASK IF THEY WOULD LIKE TO RECEIVE THE CHEQUE NOW (IF APPLICABLE).
    ▶ END INTERVIEW

Appendix B: Recruitment Materials

1. Organization introductory recruitment letter

2. Participant information letter and consent form

3. Recruitment flyer/poster

4. E-mail invitation for organizations to send to employees

5. E-mail invitation from researcher to manager

6. E-mail invitation from researcher to employees

DeGroote School of   *1280 Main Street W.*   Phone 905.525.9140
Business   *Hamilton, Ontario*   Fax 905.521.8995
                             Canada L8S 4M4   www.degroote.mcmaster.ca

[date]

[name]
[title]
[organization]
[number and street]
[town and province]
[postal code]

Re: Beliefs that Matter

Dear [name]:

I'd like to invite your colleagues and volunteers to participate in a study I'm doing on beliefs in organizations called *Beliefs that Matter*. Several nonprofits like yours, coming from multiple faith traditions, are being asked to participate. This research is part of my doctoral dissertation at McMaster University's DeGroote School of Business.

As a former manager and analyst who has worked in the nonprofit sector for over a decade, I know that strong values are very important in organizations. But we don't talk much about how our personal attitudes—including our spiritual, religious, and non-religious thoughts—help us in our work and volunteer experiences. With your help, I'd like to explore how these beliefs provide guidance in daily decisions and challenges.

Your organization can help by sending an open invitation to your employees on my behalf and asking them to contact me directly. Participation is voluntary, anonymous, and shown appreciation with an honorarium of $25. The data collection consists of 60- to 90-minute interviews with a few participants. They will be asked confidentially to discuss their beliefs and how they relate to their workplace experiences.

By participating in the study, your employees and volunteers will be involved in discoveries about wholeness, faith, and diversity at work. The study results will open up insights about (a) the effects of their beliefs, (b) the spiritual/religious aspect of their work, and (c) enriching the organizational culture, including (for faith-based organizations) what this means for enhancing their spiritual and religious experience. A report based on findings across multiple organizations will be made available to you at the completion of the study.

If you are interested in knowing more, I can provide further details regarding interview procedures, precautions, confidentiality, and compensation in a separate information letter and sample invitation e-mail. Full information can also be found at the study website: http://beliefsthatmatter.weebly.com/

This study has been reviewed and cleared by the McMaster Research Ethics Board (MREB). If you have questions or concerns, please contact me. The MREB and my faculty supervisor are also available for questions.

You can help us ensure that all faith groups in Canada are well represented. Through your involvement, others will learn how our diverse backgrounds make Canadian society vibrant and unique. I hope that this research will increase our appreciation of the place of our beliefs in nonprofit organizations and in society as a whole.

I'm requesting an opportunity to speak with you briefly in person or by telephone about how the research can work well for your organization. I look forward to getting in touch soon.

Sincerely,

Raymond B. Chiu
Doctoral Candidate

Attachment

Contact Information

Principal Researcher   Faculty Supervisor
Raymond B. Chiu   **Dr. Rick D. Hackett**

Doctoral Candidate in Management of Human   Canada Research Chair in Organizational
Resources and Organizational Behaviour   Behaviour and Human Performance

(647) 247-5645   (905) 525-9140 ext. 23958
chiurb@mcmaster.ca   hackett@mcmaster.ca

About Raymond

Raymond B. Chiu is currently a doctoral candidate at McMaster University's DeGroote School of Business. After starting as a professional engineer, he spent 14 years in the nonprofit sector doing anti-poverty work, social entrepreneurship, community development, and international development, most recently in marketing and research roles.

Raymond loves to learn about people's ideas and their diverse backgrounds. Through MBA and Christian seminary training, he has become well-informed about cross-cultural communication, comparative religion, workplace spirituality, international development, organizational behaviour, and nonprofit management. More about Raymond and DeGroote can be found at the following links:

> www.degroote.mcmaster.ca/profiles/raymond-chiu/
> phd.degroote.mcmaster.ca/
> www.linkedin.com/pub/raymond-b-chiu/57/714/2b1

Beliefs that Matter

The goal of *Beliefs that Matter* is to make apparent the important role that personal attitudes—cultural, spiritual, and religious—play in workplaces and Canadian society. The Academy of Management recognized this dissertation as one of most promising research topics in the area of management, spirituality, and religion. Raymond has presented preliminary research at the conference of the Administrative Science Association of Canada and several university lectures. Background to his study can be found in this DeGroote article:

> "Will we ever be free from religion at work?"
> www.degroote.mcmaster.ca/articles/will-ever-free-religion-work/

Raymond's research is overseen by four leading professors in organizational psychology, spirituality, and religion, including faculty supervisor Dr. Rick D. Hackett, Canadian Research Chair in Organizational Behaviour and Human Performance and former Acting Associate Dean of DeGroote. The research methods for *Beliefs that Matter* abide by strict government-mandated ethical standards and have undergone thorough review by the McMaster Research Ethics Board. Approval of the project is shown at the MREB website:

> ethics.mcmaster.ca/mreb/public/mreb_approved.cfm

Feedback from Participants

"I think this is good. You've challenged me to really start thinking about what my beliefs are, because I think sometimes, you just go every day with something that you've always just done. You're not just dealing with what I believe, as a leader, I'm dealing with other people who believe other things."

"You're a very warm, quiet person. The way you're asking the questions, it is very respectful, and clearly the energy that you're coming forward with is truly one of being fully open to whatever people want to share. I think most people would feel comfortable with you, so congratulations."

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DeGroote School of Business	*1280 Main Street W.* *Hamilton, Ontario* *Canada L8S 4M4*	Phone 905.525.9140 Fax 905.521.8995 www.degroote.mcmaster.ca

INFORMATION LETTER
Beliefs that Matter

Principal Researcher
Raymond B. Chiu
Doctoral Candidate in Management of
Human Resources and Organizational Behaviour
(647) 247-5645
chiurb@mcmaster.ca

Faculty Supervisor
Dr. Rick D. Hackett
Canada Research Chair in Organizational
Behaviour and Human Performance
(905) 525-9140 ext. 23958
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What am I exploring?

You are invited to participate in a research study on the beliefs of employees and volunteers and how they relate to their work in organizations. Beliefs that are important to us, including spiritual, religious, and non-religious beliefs, affect our work every day but we don't always understand how. For example, beliefs may guide us in workplace decisions or help in workplace relationships. This research is being done as part of a doctoral degree in business at McMaster University's DeGroote School of Business.

What will happen?

You will be asked about your background (including your faith tradition if applicable), what your beliefs are, and how they relate to your work as an employee or volunteer. You will be invited to describe real-life situations where you may think about your beliefs. The interview will take 60 to 90 minutes. It will typically be conducted in person, and recorded by audio recorder and written notes. It may be done over the telephone as appropriate for you and the interviewer.

What are the benefits?

There will likely be no direct benefit to you. By participating in this study, you are helping us to understand how our diverse backgrounds make our workplaces vibrant and unique. Ultimately, we hope that this research will enhance the lives of Canadians by increasing our appreciation of the place of beliefs, values, spirituality, and religion in organizations and Canadian society.

Will I be compensated?

You will receive a $25 honorarium in appreciation of your involvement. This honorarium can be paid directly to you by cheque (or can be designated to a charity of your choice).

Who will know what I said?

Every effort will be made to protect your confidentiality and privacy. I will not use your name or any personal information that would allow others to know who you are. Only I, my faculty supervisor, and my research team will have access to your personal information. Please keep in mind that others may be able to guess who you are through the types of stories you tell or the references you make. We will reduce this possibility by interviewing several people from each faith tradition (including non-religious groups) and minimizing where possible the reporting of information that may allow others to know who you are.

All participants, including those in sensitive situations with clients or colleagues, will also be asked to avoid giving specific information that may identify others. The information you provide will be kept in a locked cabinet where only the research team will have access to it. Information kept on a computer will be protected by a password. Once the study is complete, an archive of the data, without identifying information, will be maintained.

Are there any risks to me?

The risks involved in participating in this study are minimal. However, you should be aware that despite our efforts outlined above, readers may freely associate observations made in the study to you, such that you perceive effects on your privacy or reputation. We will not question or put down your beliefs or experiences in any way. If you feel uncomfortable being asked about certain topics, you are freely welcomed to share only what you wish to reveal. You can stop taking part in the interview at any time. No one, including those from your workplace, will be told what you said or whether or not you chose to participate.

What if I change my mind?

Your participation in this study is voluntary. You can withdraw from the study at any time during the interview or within a month after the interview. If you decide to withdraw, there will be no consequences, and any data you had provided will be destroyed.

Can I find out what you learned?

I expect to have my research completed by mid- to late-2016. If you would like a brief summary of the results at that time, please let me know on the consent form.

What if I have questions?

If you have questions, please contact me at the telephone number and e-mail address on the first page. This study has been reviewed and cleared by the McMaster Research Ethics Board. If you have concerns or questions about your rights as a participant or about the way the study is conducted, please contact the MREB at (905) 525-9140 ext. 23142 ethicsoffice@mcmaster.ca.

CONSENT FORM
Beliefs that Matter

- I have read the information presented in the information letter about a study being conducted by Raymond B. Chiu of McMaster University.
- I have had the opportunity to ask questions about my involvement in this study and to receive additional details I requested.
- I understand that if I agree to participate in this study, I may withdraw from the study during the interview or within a month after the interview.
- I agree to participate in the study, and I have been given a copy of this form.

Signature _____ Date _____

Name of participant (please print) _____

1. I agree that the interview can be audio recorded.

 ❏ Yes ❏ No

2. Would you like to receive a summary of the study's results?

 ❏ Yes (provide e-mail or mailing address below) ❏ No

3. How would you like the honorarium to be paid?

 ❏ To my name as indicated above (provide contact information below)

 ❏ Other instructions _____

Please provide your contact information as necessary.

E-mail _____

Telephone _____

Mailing address (for honorarium or study summary)

_____

_____

Age (optional) ❏ <20 ❏ 20-29 ❏ 30-39 ❏ 40-49
 ❏ 50-59 ❏ 60-69 ❏ >70

For Honorarium to Participant

Date	Cheque #	Received (please sign)

About Raymond

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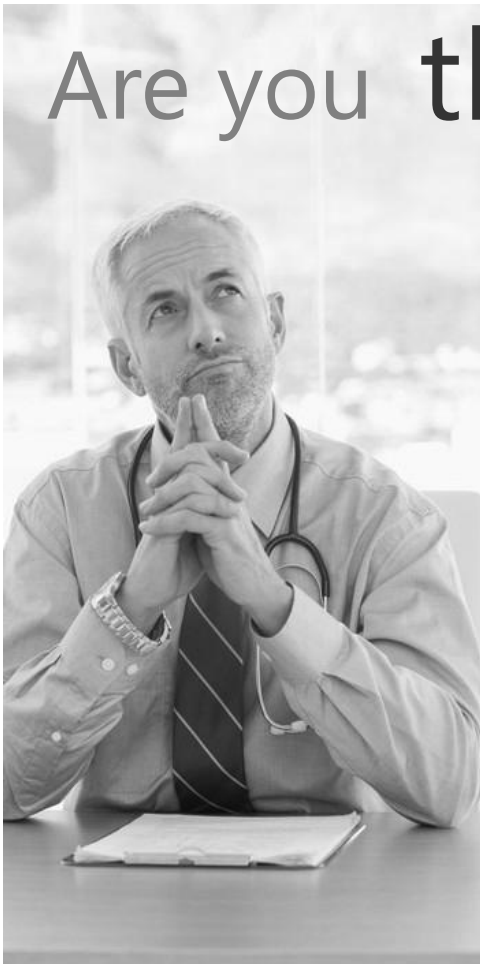
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Feedback from Participants

"I think this is good. You've challenged me to really start thinking about what my beliefs are, because I think sometimes, you just go every day with something that you've always just done. You're not just dealing with what I believe, as a leader, I'm dealing with other people who believe other things."

"You're a very warm, quiet person. The way you're asking the questions, it is very respectful, and clearly the energy that you're coming forward with is truly one of being fully open to whatever people want to share. I think most people would feel comfortable with you, so congratulations."

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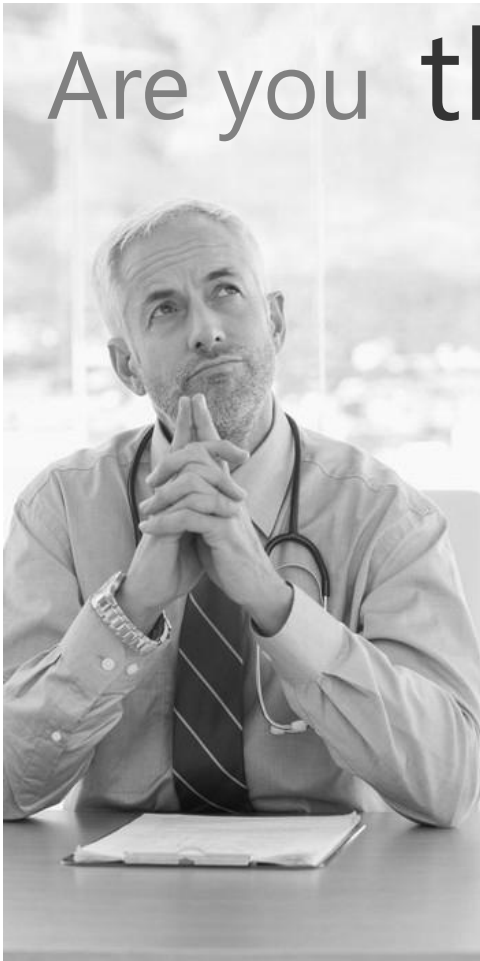
Are you thoughtful

about your work ?

We are looking for **religiously active volunteers** with at least 5 years of work experience to take part in **Beliefs that Matter**, a study of how religious and other beliefs are important in our daily work. **Minority religious groups** are especially welcomed.

You will be asked to participate in a **60– to 90-minute interview** reflecting on your past work experiences. A **$25 honorarium** is offered in appreciation.

For more info contact Raymond B. Chiu, doctoral candidate at 647.247.5645 chiurb@mcmaster.ca or go to **beliefsthatmatter.weebly.com**

DeGroote
SCHOOL OF BUSINESS

McMaster
University

Cleared by the McMaster Research Ethics Board

E-MAIL INVITATION
Sent by Organization
Beliefs that Matter

Instructions to sender:

Thank you for sending this invitation on behalf of the researcher. This following text is recommended to ensure that employees or volunteers are aware of the precautions, risks, and benefits involved with the study. If you wish to make major changes or suggest a different honorarium amount, you are welcome to contact the researcher.

_____

Subject: Invitation to participate in research study (honorarium available)

Dear colleagues:

Do you reflect on the bigger questions when facing a challenge? Do convictions arise as you contemplate life's journey? Are you inclined to make important decisions based on principle? Raymond Chiu is inviting the employees and volunteers of our organization to participate in a study on Beliefs that Matter. This research is part of his doctoral degree research at McMaster University's DeGroote School of Business.

With our endorsement, Raymond is inviting you to take part in a 60- to 90-minute interview that will take place at a time and place that is safe and convenient for you or on the telephone. You will receive a $25 honorarium in appreciation of your involvement. The study is about the beliefs that are important to you, including spiritual, religious, and non-religious beliefs, and how they relate to your work. If you want to know more about taking part in Raymond's study, please contact him directly (i.e., do not respond to me or other staff) by using his McMaster e-mail address chiurb@mcmaster.ca or telephone number (647) 247-5645.

Full details about the nature of the study and the interview process will be provided. The risks involved in being part of this study are minimal. You can stop being in the study or not answer questions at any time. The researcher will not tell me or anyone in our organization who participated or not. Taking part or not taking part in this study will not affect your status or any services you receive here. This study has been reviewed and cleared by the McMaster Research Ethics Board (MREB). If you have questions or concerns about your rights as a participant or the way the study is being conducted, you may also contact MREB at (905) 525-9140 ext. 23142 ethicsoffice@mcmaster.ca.

Sincerely,

[Sender]

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E-MAIL INVITATION
To Manager Verbally Introduced to Study
Beliefs that Matter

Subject: Invitation to Beliefs that Matter

Dear [Manager],

Thank you for speaking with me today. I'm looking for interviewees for my doctoral dissertation who are [employees, volunteers, members] of your [organization, church, etc.]. Ideally they have a fair amount of work experience (i.e., more than 5 years). The interviews are 60- to 90-minutes long, and there's a small $25 honorarium given in appreciation for their help. So that confidentiality guidelines are respected, please just ask on my behalf whether they would consider being interviewed, not whether they agree to participate. You can refer them to me to have their questions answered.

A formal invitation to your organization is found at this link: http://beliefsthatmatter.weebly.com/managers.html If you're thinking of personally approaching a few of your [colleagues, volunteers, members], you are welcome to forward this e-mail and direct them to an invitation on the participant page. http://beliefsthatmatter.weebly.com/participants.html When sending a message to the entire department or organization, you are encouraged to make use of the sample invitation and flyer at the bottom of that page. All the information about the study is provided on the website.

I can come in to speak with you more or introduce myself briefly to a group. Your help would be greatly appreciated. I look forward to hearing whether this will work for you.

Warmest regards,

Raymond Chiu

chiurb@mcmaster.ca
(647) 390-8853

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E-MAIL INVITATION
Sent by Researcher
Beliefs that Matter

_____

Subject: Invitation to participate in research study (honorarium available)

Dear employee:

Do you reflect on the bigger questions when facing a challenge? Do convictions arise as you contemplate life's journey? Are you inclined to make important decisions based on principle? I am inviting you to participate in a study on Beliefs that Matter. This research is part of my doctoral degree research at McMaster University's DeGroote School of Business.

You are invited to participate in a 60- to 90-minute interview that will take place at a time and place that is safe and convenient for you or on the telephone. You will receive a $25 honorarium in appreciation of your involvement. The study is about the beliefs that are important to you, including spiritual, religious, and non-religious beliefs, and how they relate to your work. If you want to know more about taking part in my study, please contact me directly by using my McMaster e-mail address chiurb@mcmaster.ca or telephone number (647) 247-5645.

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Sincerely,

Raymond Chiu
Doctoral Candidate
DeGroote School of Business
McMaster University

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